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A GRAMMAR
OF
THE VULGATE

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A GRAMMAR
OF
THE VULGATE

BEING

AN INTRODUCTION TO
THE STUDY OF THE LATINITY OF
The Vulgate Bible

BY

W. E. PLATER
M.A., Rector of Halstock

AND

H. J. WHITE
D.D., Dean of Christ Church

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Omnis lingua confitebitur Deo.
Rom. xiv. 11.

Ama Scripturas, et amabit te sapientia.
Hieron. Ep. ad Demetriad. 20.

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PREFACE

THE Vulgate Bible has of late become increasingly a subject of study, not only amongst members of the Roman Catholic Church, but amongst students of other denominations, and many whose interests are philological or literary rather than theological.

Amongst candidates for Holy Orders in the Church of England the decline in the study of Greek, sad though it is, has resulted in an increased demand for knowledge of the Vulgate. But its Latin, though simple and stately, presents constant pitfalls for those who approach it with no other knowledge of the language than that gained in the study of the classical authors. The grammar of the Vulgate is a thing, not indeed apart by itself, but belonging to the ages that produced it, and differing—sometimes widely—from the Latin Grammar taught in our Schools. We therefore make no apology for this book; we believe that for students it will supply a real need, and that for general readers it may unlock many a hard passage in the Bible and explain many a quaint phrase in the Prayer Book.

We are not aware that any similar work exists in English; but we gratefully acknowledge our obligations to Kaulen's *Handbuch zur Vulgata*,[1] which we have frequently consulted. At the same time we must claim that our own work is independent; in such a subject as this, resemblance does not imply plagiarism. All Latin

[1] *Sprachliches Handbuch zur biblischen Vulgata*: von Dr. Franz Kaulen (Mainz, 1870; second edition, Freiburg-in-Breisgau, 1904). Of equal value to us has been H. Roensch's *Itala und Vulgata* (Marburg and Leipzig, 1869).

Grammars run more or less on the same lines; and when the field of illustration is restricted to one book, the instances selected are bound to be much the same. But we have done our best to study the sacred text itself, assisted mainly by a Grammar of New Testament Greek; and the examples illustrating our rules have been obtained by wading through unnumbered columns of a Concordance; in the New Testament the Oxford critical edition of the Vulgate has doubtless given us many illustrations unknown to Kaulen.

We also owe much to the kindness of friends, especially Dr. E. A. Sonnenschein, Emeritus Professor of Latin and Greek in the University of Birmingham, and Mr. F. W. Hall, Fellow and Senior Tutor of St. John's College, Oxford; it was the latter who directed our attention to the epoch-making work of Loefstedt.[1]

As to the share which each of us has had in the work:—Mr. Plater is responsible for the general design and for the greater part of the text, the Dean of Christ Church for a more or less rigid supervision of the whole, for the revision of the lists of instances, and for much of the matter in the foot-notes; but each has trespassed freely on the other's ground. Should reviewers award the book any praise, each will gladly appropriate it; should there be blame, each will gladly pass it on to his colleague. Of one thing we feel quite sure—that neither of us could have written the book without the help given by the other.

W. E. PLATER.
H. J. WHITE.

May 1926.

[1] *Philologischer Kommentar zur Peregrinatio Aetheriae*; von E. Löfstedt, 1911.

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INTRODUCTION

§ 1. The title on the Cross, in its threefold language—the vernacular Aramaic, the current Greek, the official Latin—is at once an epitome of the Divine preparation in history for our Lord's Advent, and a prophecy of the extension of His Kingdom; a high-water mark of the world's past history, and a foreshadowing of its history for fifteen hundred years to come.[1]

The *Praeparatio Euangelica* was threefold—religious, intellectual, social; the Hebrew religion, the Greek culture and speech, the Roman world-embracing Empire. The Hebrew deposit passed through the Greek medium into Latin hands. The Jew received the 'Oracles of God' as a trust for mankind; their translation, first into Greek and later into Latin, was needed before this purpose could be fulfilled.

The conquests of Alexander the Great had made Greek a universal language; and through the gradual labours of the Septuagint translators at Alexandria the Hebrew Scriptures (with later additions) were rendered into the vernacular or spoken Greek and thus made known throughout the world.

§ 2. But later a new and still mightier power arose—Rome, which, shortly before the coming of Christ, had

[1] 'I say nothing of the Jews, the Greeks, and the Romans, peoples whom the Lord has dedicated to His faith by the title written on His cross', Jerome, *Ep. ad Heliod.* (lx. 4).

assumed the form of an Empire and had become mistress of the known world. Latin, therefore, now became the language of official intercourse, of judicial proceedings, and of military life throughout the most distant provinces of the Empire.

Even in the Greek Testament itself, in the records of the life and death of Christ, and of the travels and imprisonment of St. Paul, 'the Roman citizen', traces of the great power may be seen in the numerous technical Latin terms introduced into the Greek.

§ 3. At first, indeed, there was no need for a Latin version of the Scriptures, even at Rome; the prevailing language there was Greek. It was affected by the upper classes; and the commercial and lower classes, especially the Jews, spoke it in a debased form, as the language most easily understood. Hence the early Roman Church was Greek in its Scriptures, liturgy, and writings; not only St. Paul, but St. Ignatius (writing about A. D. 112) addressed it in Greek. Even in the middle of the third century Cornelius, its Bishop, wrote in Greek to Fabius of Corinth[1]; and Eusebius mentions as something noticeable that letters written by Cyprian of Carthage to the Asiatic Churches were in Latin.[2] Victor (Bp. of Rome, *c.* 189–199) is mentioned by Jerome[3] as the first author of theological treatises in Latin.

But as Christianity spread to the remote provinces of the Empire, the new environment called for a version of the Scriptures in the spoken language of the people.

§ 4. The birthplace of Latin Christianity and, with it,

[1] The letter is given in Eusebius. *H.E.* vi. 43.

[2] *Ibid.*

[3] *De uir illustr.* liii, 'Tertullianus presbyter, nunc demum primus post Victorem et Apollonium Latinorum ponitur.'

of the Latin Scriptures and Christian literature, was Africa. It is true that the dearth of non-Christian contemporary literature leaves it uncertain whether the somewhat florid style of the first Christian latinity, once distinguished as 'African', was not personal to the writers (e. g. Tertullian), or perhaps common in the provinces throughout the Western Empire—the style already censured by Cicero and Quintilian as Asiatic or Asianic, in contradistinction to Attic. But at all events the earliest Latin versions of the Scriptures originated in Africa. An African type of text—possibly in more than one form—was known to and quoted by Tertullian and Cyprian, both residents at Carthage; it was marked by rudeness and simplicity, and by a close and even slavish adherence to the Greek original.

As time went on there arose other translations; these 'Old Latin' versions,—i. e. versions which were made before the time of Jerome, or far away from his influence—have been divided by Westcott and Hort[1] into three classes:

(1) *African*, agreeing generally with the type of text quoted by Cyprian (200–258).

(2) *European*, current in Western Europe, and agreeing more or less with the quotations in the Latin version of Irenaeus.

(3) *Italian* (i. e. connected with *North* Italy), a revision of the European, partly to give the latinity a smoother aspect, partly to bring the text into conformity with the customary type of Greek MSS.

It is only fair, however, to state that many modern scholars, following the example of Dr. F. C. Burkitt,[2] doubt the existence of the Italian family altogether.

[1] *Introduction*, p. 78.

[2] *The Old Latin and the Itala*, in the Cambridge *Texts and Studies*, iv (1896).

§ 5. All these versions were made at a time when the classical period—the so-called Golden and Silver Ages—of Latin literature had long passed away. But a living language is never stationary or bound to its own past. Side by side with the literary language, coexisting with it and finally prevailing over it, was the speech of everyday life, of the field and the camp, of the street, the workshop, and the home; this was referred to by Cicero and Quintilian as *lingua uulgata* or *rustica*, *sermo quotidianus*, *plebeius*, *rusticus*, *uerbum castrense*; and it is in this dialect that the Latin versions of the Scriptures are written.

This popular speech is interesting as showing the *vitality* of Latin; it forms a link between ancient and modern times. On the one hand it preserves archaic and obsolete words, current in Plautus and Terence, or in the ante-classical age, i. e. before 80 B. C.; on the other it forms the basis of the great Romance languages of modern Europe. These languages are not Classical Latin, corrupted by an intermixture of popular forms; they are the popular Latin alone, the products of the gradual development of the common Roman speech.

And still further; the popular Latin, as seen in the versions and in the ecclesiastical writers, is the source of our common speech, of our modern Christian vocabulary, and of our theological terminology.

With the exception of the Gothic and Slavonic, the Latin is the parent of all the versions of modern Europe,[1] and

[1] Our own Authorized Version owes a great deal to the Vulgate; to give a few instances:—*publican* is from the Latin *publicanus*, not from the Greek τελώνης; *Calvary* in Lk. 23. 33 is from the 'locum qui dicitur *Caluariae*' of the Vulgate; *charity* in I Cor. 13 is from *caritas* not from ἀγάπη; *be it far from thee* in Mt. 16. 22 = the Vulgate *absit a te* rather than the Greek ἵλεώς σοι; the *one fold* of Joh. 10. 16 is a translation of the Vulgate *unum ouile*, not of the Greek μία ποίμνη (correctly translated *one flock* in the R.V.).

has had no small share in determining the combined dignity and simplicity of their style. Hebrew exists only as the original language of the Old Testament; Greek has produced no linguistic offspring, and remains as an unimportant vernacular, not a vehicle of new literature; Latin survives in its original form as an international literary language, but also lives again in a new form in modern Christendom. And further, while the Hebrew and Greek Scriptures, and even languages, were lost to the West for over a thousand years, the Latin Scriptures and the literature based on them remained all through that time the common possession of every scholar in Europe.

Again, the very rudeness and servile fidelity of the earlier Latin versions form a valuable witness to the text of the still earlier Greek and a powerful instrument for restoring the sacred text to its original purity. Scholars have of late years been paying increased attention to the 'Western Text', and its champions believe that in it we have something very near to the original form of the Scriptures; whether we accept their conclusions or not we must at any rate acknowledge its high importance; and its best witnesses are to be found amongst the Latin MSS.

§ 6. The modern Vulgate is a composite work, only some parts of which are due to Jerome. It may be arranged in six divisions, giving his share in an ascending scale.

(1) OLD LATIN, wholly untouched by Jerome, as merely 'ecclesiastical', not 'canonical': Wisdom, Ecclesiasticus, I and II Maccabees, Baruch.

(2) OLD LATIN, slightly revised, but to an extent hard to determine: Acts, Epistles, Apocalypse. Here Jerome left a good deal uncorrected; and in later MSS. the Vulgate and the Old Latin texts were

often mixed, so that the traces of his revision were still further obscured.

(3) Free and rapid translation from the CHALDEE, as Jerome calls it: Tobias (i.e. Tobit) and Judith. The former book was finished in one day, the latter in a single sitting (lucubratiuncula).

(4) Translation from the SEPTUAGINT: the Psalter. The Psalter included in the Bible is this earlier or 'Gallican'; not the later translation made by Jerome direct from the Hebrew.

(5) Revision and partial correction of the Old Latin from the most ancient Greek MSS. available: the Gospels.

(6) Jerome's independent translation from the HEBREW, the first ever made: the Canonical Books of the Old Testament, with the exception of the Psalter.

As to the need and method of his revision of the Gospels, undertaken at the request of Pope Damasus, Jerome himself in his prefatory Epistle to that Pontiff speaks of the numerous Latin translations, and says with pardonable rhetorical exaggeration that there were almost as many types of text as there were MSS. 'tot sunt [exemplaria] paene quot codices'.[1] He goes on to speak of his pious but perilous task in seeking the truth from the fountain-head and collating the Latin text with the most ancient Greek manuscripts; he made no more alterations than were absolutely necessary to correct the sense. The Gospels appeared in A.D. 383.

§ 7. But it is the translation of the Old Testament from the Hebrew (whereas the previous Latin versions had been

[1] The same expression in the *Praefatio in Iosue.*

from the LXX translation of the Hebrew) which displays Jerome's skilful and masterly workmanship most conspicuously, and has laid the Church of all succeeding days under the deepest debt of 'remembrance and thankfulness' to him;[1] this task extended, with intervals, over fifteen years of his life, and involved laborious and often costly acquirement of the Hebrew tongue. The many differences between a Semitic and an Indo-European language, and the comparative absence in Hebrew of many things to which Latin is accustomed (e. g. connecting links between clauses, inflexion of nouns, conjugation and tenses of verbs), made Jerome's task one of supreme difficulty. Yet it was accomplished, especially in the narrative portions, with supreme success. Jerome's version is at once correct and natural, accurate and idiomatic. The force of the original is seized and brought out with the skill of the Hebrew student, and the Latin is written with the polished ease and sure touch of the cultivated and scholarly native, accustomed to its use from his earliest childhood.[2]

Whenever there is any obscurity in the Latin, it is in almost every case the fault of the original, arising from the rareness of the expression or the obscurity of the text. On the whole the Vulgate Old Testament is a finer translation than even our own Authorized Version; where the two agree, the latter is, directly or indirectly, derived from the former; where they differ, the Vulgate is usually found on the side of later and fuller scholarship.

Jerome has the tantalizing habit of translating the same Hebrew word by different Latin equivalents; and he also

[1] See the prefatory letter of 'The translators to the reader' in our own A.V.

[2] 'paene ab ipsis incunabulis' (*Praefatio in librum Iob*).

renders proper names by their etymological signification [1]—the custom of the LXX being often the exact opposite.

As we might expect from a traveller, a long resident, and a writer on the topography of Palestine, Jerome has an eye for the natural features of the land, its fountains, rivers, torrent-beds,[2] its mountains, hills, valleys, plains, rocks, and deserts; he is aware of the different terms employed, and gives generally the appropriate Latin equivalent. In this and in many other ways he often gives a graphic touch which renders the narrative more lifelike.

§ 8. Lastly, a faithful and reverent translation of a sacred book, or collection of books, cannot fail to be affected in its vocabulary by the subject-matter and the ruling ideas of the original. The Old Testament is permeated by the thought of the all-pervading presence and activity [3] of God—a God at once of righteousness and mercy. Hence the richness of the Hebrew vocabulary in words expressing the ideas of law, sin, and judgement; of repentance, prayer, sacrifice, and reconciliation; of a covenant, made, broken,

[1] This made passages in the Old Testament much more intelligible in the Latin than they are in the English; e.g. I Sam. (I Reg.) 23. 28 'Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammahlekoth' is not very illuminating in the English; but the Vulgate 'Reuersus est ergo Saul desistens persequi Dauid, et perrexit in occursum Philisthinorum: propter hoc uocauerunt locum illum, Petram diuidentem' is perfectly clear.

[2] *Torrens* occurs about 120 times in the Vulgate Bible (only once in the N.T., i.e. Joh. 18. 1); *torrent* is not found once in our own A.V. *Torrens* is the rushing, boiling stream; the Hebr. *nachal* includes the (sometimes dry) river-bed into which the *torrens* flows: cf. I Kgs. (III Reg.) 15. 13 'combussit [simulacrum] in torrente Cedron'; *ib.* 17. 3. 4 'abscondere in torrente Carith—et ibi de torrente bibes.'

[3] Hence the constant use of *fieri*, from the first creative *fiat* at which light sprang into being, to the closing *factum est* of the last chapters of the Apocalypse. *Factum est* (*uerbum Domini ad . . .*) ushers in each successive Divine revelation to the prophets of Israel, each manifestation of the Divine mercy in Christ.

and renewed; of communion established, forfeited, and restored. Words expressing all these ideas—in many cases passing first into the LXX—were bound to find a place in the Latin Old Testament.

The same is true, in an even deeper sense, of the New Testament. The true meaning of the words can only be brought out by supplying 'of God', 'of Christ', as a context: such words as *lex*, *uerbum*, *uoluntas*, even *christus*; also *discipulus*, *apostolus*, etc., require to be so supplemented to express their full meaning.[1]

All this involved a strain upon the resources of the Latin language; if even the wealth and splendour of Attic Greek were insufficient to set forth the unsearchable riches of Christ, how much more was this true of classical Latin? Cicero shrank from rendering σωτήρ by *saluator*[2]; it needed

[1] The influence of Christianity in raising words from an earthly to a heavenly meaning has been well described by Trench (*Study of Words*, pp. 57 ff.):—'The Gospel of Christ, as it is the redemption of man, so is it in a multitude of instances the redemption of his word, freeing it from the bondage of corruption, that it should no longer be subject to vanity, nor stand any more in the service of sin or of the world, but in the service of God and of His truth . . . There were "angels" before heaven had been opened, but these only earthly messengers; "martyrs" also, or witnesses, but these not unto blood, nor yet for God's highest truth; "apostles", but sent of men; "evangels", but not of the kingdom of Heaven; "advocates", but not "with the Father".' Trench traces the same influence on the words *humilitas*, *paradisus*, *regeneratio*, *sacramentum*, and *mysterium*. On the other hand, he points out that the Emperor Tiberius caused the introduction of new words to express hitherto unknown forms of wickedness. He also mentions words which we owe to Christian Latin: *deitas* (Augustine; not in the Vulg., though *diuinitas* occurs in Rom. 1. 20), *passio*, *compassio*, *longanimitas*, *resipiscentia* (*resipisco* II Tim. 2. 26), *soliloquium* (coined by Augustine). It matters little who was the actual inventor; in such a movement as the first reception of the Christian faith these new words have 'a free spontaneous birth, seldom or never capable of being referred to one man more than another, because they belong to all'.

[2] As to *saluator*, Martianus Capella (V. 166) says 'Cicero soterem saluatorem noluit nominare'. Cicero's own words are 'Hoc (σωτήρ) quantum est? ita magnum ut Latine uno uerbo exprimi non possit' (*Verr.* 4. 63).

the Christian use to make it good Latin. And if *Christus* and *Saluator* have to be coined, so too a host of other words; in the Vulgate the Latin language is impressed into a new and holier service; it renders tribute no longer to Caesar but to Christ.

Augustine insists that the coming of the Saviour made the word good Latin: 'Christus Iesus, id est Christus Saluator; hoc est enim Latine Iesus. Nec quaerant grammatici quam sit Latinum, sed Christiani quam uerum. Salus enim Latinum nomen est; saluare et saluator non fuerunt haec Latine, antequam ueniret Saluator; quando ad Latinos uenit, et haec Latina fecit' (*Serm.* 299. 6).

So with *redemptor*; how poor is its classical use (= a contractor)! Only in the third century does it acquire a legal signification, and then it seems to denote a pettifogging lawyer (see Ulpian, *Dig.* I. 16. 9; though it is also used of one who releases a debtor by paying his debt (Ulpian, *Dig.* XVII. 1. 6). In the Vulgate New Test. it only occurs once (Act. 7. 35 = λυτρωτής), of Moses as a deliverer from bondage; but Jerome uses it frequently in the Old. Test. in the sense of a redeemer; he also in his 66 Ep. (*ad Pammach.*) uses the word of Christ ('Christus redemptio, idem redemptor ac pretium'), as does also Augustine (*Serm.* 130. 2). Even Χριστός can hardly have been intelligible when first used in the LXX; Liddell and Scott quote only φάρμακα χριστά, 'salves' from classical Greek.

I

THE FOREIGN ELEMENT

A. HEBREW

§ 9. If, in considering the latinity of the Vulgate, we set aside ordinary Latin—such Latin as might be expected from the pupil of the Roman Grammarian Donatus, and from one who reproached himself with being a 'Ciceronian, not a Christian'[1]—we have two elements in its formation; one native, the other foreign.

There is the *native* element of the popular or spoken Latin; and the *foreign* element—foreign as regards Latin, native as regards the Scriptures themselves—the influence of Hebrew and Greek. This foreign element may be considered first, and we will begin in historical order with Hebrew.

THE NOUN

§ 10. **Transliteration of Hebrew proper names.** Here the Vulgate mainly follows the LXX, which was the work of Jews acquainted with the traditional interpretation. The modern system of vocalization did not exist in a written form till long after Jerome's time. The Hebrew alphabet

[1] Ep. 22 (*ad Eustoch.*); in 374 Jerome was ill of a fever, and dreamt he was summoned before the judgement seat of Christ; to his plea that he was a Christian the Judge returned the answer 'Mentiris, Ciceronianus es, non Christianus; ubi enim thesaurus tuus, ibi et cor tuum'.

consisted only of consonants, though certain weak consonants were used to represent vowels, particularly at the end of words. The pronunciation was handed down by oral tradition (*Massorah*), and it was centuries before this was reduced to a complete written system, purely phonetic in character; the new vowel signs were not regarded as part of the word, but were placed outside it, above or below.[1] Thus it is only in a restricted sense that we can speak of vowels and consonants in connexion with Hebrew; we mean thereby the *vowels* of the later Massoretic pointing, and the *consonants* of the original Hebrew alphabet, together with aleph and ayin, and the semi-vowels vav and jodh.

§ 11. **Vowels.** The Vulgate, following the LXX, differs frequently from the later pointing; there is a general tendency towards assimilation in vowel sounds, with an occasional preference for *a*; thus we have *Gedeon*, *Booz*; *Badacer* (= Bidkar), *Bala* (= Bilhah), *Dalila*, *Gabaon*, *Galaad*, *Haber*, *Sisara*.

Aleph is a mere emission of the breath; thus from initial aleph we have *Adam*, *El-*, *Ishbosheth*, *Jezebel*, *Hon* (Num. 16. 1), *Urias*.

Ayin is represented by the *rough* breathing, as in *Haber*, *Hebraeus*,[2] by the smooth breathing, as in *Abdenago*, *Obededom*, or by *g*, as in *Gomorrah*, *gomer* (homer).

Vav and *Yodh* are vocal, as *u* and *i*, or consonantal, as *v*

[1] Hence confusion was always possible, as in the case of Gen. 47. 31, quoted in Hebr. 11. 21; the variation here is between *mittah* (bed) and *matteh* (staff); Jerome rendered the word correctly, as *bed*, when translating Genesis, but the Vulg. of Hebr. 11. 21 is a translation of the LXX, which rendered it *staff*, and so we have *adorauit fastigium uirgae eius*!

In Prov. 13. 17 there is a similar confusion between *malach* (messenger) and *melech* (king); the Vulgate has (correctly) *nuntius*, the LXX. βασιλεύς.

[2] Yet Shakespeare has 'an Ebrew Jew' (*I Henr. IV*, Act II, Sc. iv); the initial *h* is very variable in Latin words, see below, § 60.

and *j* respectively. The prevalent practice now is to print *u* and *i* throughout, thereby following the use of the MSS.; so *Israhel*, *Isai* (= Jesse), etc.[1]

§ 12. **Consonants.** The simple consonants, *b g l m n r*, remain unchanged; *p s t* include *ph sh th*; but the Romans, like the Greeks, found it very hard to pronounce *sh*, and consequently rejected it as a barbarism;[2] thus we have *Saul* (Shaul), *Kis* (Kish), *Isboseth* (Ishbosheth).

Initial *h* (he) is often dropped; the Greek MSS. of the LXX were not furnished with breathings till after Jerome's time, and it is probably through the LXX, that he accepted *Aggaeus* (*Αγγαιος*), *Alleluia* (*Αλλελουια*), Osee (*Ωσηε*).

Final *h*, especially in the ending *-iah*, becomes *s*, also through the LXX, as in *Abdias* (*Αβδιας*) = Obadiah, *Sophonias* (*Σοφονιας*) = Zephaniah. The guttural *ch* (heth) either remains, as in *Cham* (*Χαμ*), or else becomes *h* as in *Heua* (Eve), or else is dropped, as in *Mathusala* (*Μαθουσαλα* = מְתוּשֶׁלַח), *Noe* (*Νωε* = נֹחַ).

[1] *Jerome* of course is really *Hieronymus*, and *Jeremiah* would be spelt *Hieremias* in early MSS.; see below, § 60.

[2] Jerome (*de nomin. Hebraicis*; *de Genesi*, under *S*) writes: 'Siquidem apud Hebraeos tres sunt S literae: una quae dicitur *Samech* ס, et simpliciter legitur, quasi per S nostram literam describatur: alia *sin* ש, in qua stridor quidam non nostri sermonis interstrepit: tertia *sade* צ, quam nostrae aures penitus reformidant.' So in the famous case of *shibboleth* and *sibboleth* in Judg. 12. 6, the difference in the Hebrew is between שִׁבֹּלֶת and סִבֹּלֶת; the Vulgate rendered the former *scibboleth* and the latter *sibboleth*. The LXX. got out of the difficulty by *translating* שִׁבֹּלֶת either as *σύνθημα*, a pass-word (so the A text) or *στάχυς*, an ear of corn, which is the real meaning of the word (so the B text); סִבֹּלֶת they left untranslated, so that the verse ran simply *καὶ εἶπαν αὐτῷ*, Ειπὸν δή Σύνθημα (Στάχυς). *καὶ οὐ κατεύθυνεν τοῦ λαλῆσαι οὕτως, κτλ.* Jerome *added* the Latin interpretation, so that the verse in the Vulg. runs 'Interrogabant eum: Dic ergo Scibboleth, quod interpretatur spica. Qui respondebat, Sibboleth: eadem littera spicam exprimere non ualens'; this is a good instance of Jerome's care in making the Bible intelligible to his readers.

Ts (tsadhe; generally represented by *z* in the E.V.) usually becomes *s*, as in *Sedecias* (Σεδεκιας), *Segor* (Σηγωρ = צוֹעַר), but *t* is known; and strangely enough both Tyre and Sidon in Hebrew commence with tsadhe.

Qoph becomes hard *c*, as in *Cain*, *Cedar* (= Kedar, E.V.)

Thus many distinctions in the original disappear in the translation; two or more letters in Hebrew have to be rendered by one in Latin, e.g. Amoz (אָמוֹץ, beginning with aleph and ending with tsadhe) the father of Isaiah, and Amos (עָמוֹס, beginning with ayin and ending with samech) the prophet, both appear in the Vulgate as *Amos*.

The spelling of proper names varies to a surprising degree in different MSS.,[1] nor is any one MS. always consistent in spelling any one name. Consequently, the spelling adopted in the Oxford Critical Edition of the Vulgate, and based on the oldest MSS., differs frequently from that of the official Clementine edition; thus we get initial *Hi* instead of *I* (*Hierusalem*, *Hiericho*, etc.), and the absence of the diphthong in such names as *Moses*, *Mattheus*, etc. (see § **60**).

§ **13. Declension of Hebrew Proper Names.** Plurals (*-im* masc.; *-oth* fem.; *-ayim* is the dual termination) are simply taken over, as *cherubim*, *succoth*, *mahanaim*.

The usual declension is the 3rd, the ablative being treated as indeclinable and explained by prepositions; but some names in *-es*, as *Herodes*, *Manasses*, have the abl. in *-e*. *Moses* sometimes has gen. *Mosi* (Ex. 8. 13, Mt. 23. 2, I Cor. 9. 9, etc.), but generally *Mosis*. Most names in *-es* have acc. in *-en*, after the Greek. Names in *-as* (see above § **12**) become 1st; *Adam* has sometimes gen. *Adae*[2] (cf. Gen. 2. 20)

[1] In the case of *Rhoda* (Act. 12. 13) no less than eight different ways of spelling the name have been enumerated.

[2] In the Latin version of the XXXIX Articles we have 'in imitatione Adami' Art. IX, and 'post lapsum Adae' Art. X.

but is more often indeclinable, the cases being expressed by prepositions. *Abraham* sometimes has gen. and dat. *Abrahae*, but at other times is indeclinable. *Hierusalem* is indeclinable, but we have *Hierusolyma, -mam, -mae*; it is also treated as a neuter plur. so that we get *Hierusolymis*; here, as with many names, the Vulgate forms have come through the Greek.

§ 14. **Common Nouns.** The Hebrew is fond of using *parts* of the body (including the 'horn'!) in an extended and figurative sense; it also uses the *soul* (nephesh) to denote the person or individual; this use is followed in the Vulgate.

auris: reuelabit . . . *aurem* eorum (Job 36. 10; = uncover), cf. I Sam. (I Reg.) 9. 15.[1]

brachium: used of God (with excelsum, extentum, sacrum, etc.), and of man (br. peccatorum, etc.); 'maledictus homo qui . . . ponit carnem brachium suum' Jer. 17. 5.

ceruix: durae ceruicis, indurare ceruicem, etc.

cor: includes the understanding; indigens corde Prov. 11. 12, ponere cor (in) = to consider, mark Ps. 48. 13 (47. 14), Isa. 41. 22; non ascendent super cor (= come to mind) Isa. 65. 17, cf. Act 7. 23, I Cor. 2. 9; loquar ad cor eius (= speak comfortably) Hos. 2. 14, cf. Isa. 40. 2; in cor maris (= in the midst of the sea) Ps. 46. 2 (45. 3).

cornu: cornu salutis meae (= strength, power) Ps. 18. 2 (17. 3); common with words like exalted, broken, etc. Noteworthy is the expression 'in cornu filio olei' (= in a very fruitful hill) Isa. 5. 1 where the Vulgate translates literally the Hebrew 'a horn, the son of fatness'; this

[1] In Ps. 40. 6 (39. 7) 'mine ears hast thou opened', the Hebr. is literally 'ears hast thou digged (or pierced) for me', and Jerome in his *Psalterium iuxta Hebreaos* rendered it 'aures fodisti mihi'; the Vulgate has 'aures perfecisti mihi'; the LXX. however has *σῶμα δὲ κατηρτίσω μοι* and so it is quoted in Hebr. 10. 5.

use of 'horn' for 'hill' is unique in the Old Testament. In Dan. and Apoc. it is used figuratively for a king.

facies: with prepositions = before, against, etc.; 'a facie aquilonis' = from the N. Jer. 1. 13, cf. Gen. 1. 2, II Cor. 8. 24; confundere, auertere faciem = to shame a person by refusing his request, I Kgs. (III Reg.) 2. 16. 20.

manus: = action, power, etc., especially of God and His agents; figuratively we have 'de manu canis . . . inferi' Ps. 22. 20 (21. 21), 49. 15 (48. 16), 'in manus gladii' Ps. 63. 10 (62. 11); 'implere manum' = to consecrate, Jud. 17. 5, 12, I Kgs. (III Reg.) 13. 33.

oculus: used even of sightless things; 'in oculis solis . . . throni' II Sam. (II Reg.) 12. 11, Apoc. 1. 4 (conspectu).

os: 'exasperare os Domini' I Sam. (I Reg.) 12. 14; 'immutare os suum' (= to change his behaviour) I Sam. (I Reg.) 21. 13; 'usque ad os' (= from end to end) II Kgs. (IV Reg.) 21. 16, but see 10. 21 where the same Hebrew is translated 'a summo usque ad summum'; 'os gladii' (from its devouring) = the *edge* of the sword, very frequent.

pes: = haunt, resting-place; 'ubi sit pes eius' I Sam. (I Reg.) 23. 22; secus pedes Gamalihel Act. 22. 3.

uir: = quisque, each one; reuertatur uir in domum suam I Kgs. (III Reg.) 12. 24, cf. Ex. 11. 2, Isa. 3. 5, 14. 18, Jer. 31. 34, Zach. 3. 10, 14. 13.

anima: 'omnis anima quae ederit sanguinem' Lev. 7. 27: 'moriatur anima mea' (= let me die) Num. 23. 10; cf. Act. 2. 41. In Ps. 105 (104). 18 the *Hebr.* has 'his soul (i.e. he) came into iron', and so the A.V. 'he was laid in iron', and R.V. 'he was laid in chains of iron'; Jerome, in his translation of the Psalter from the Hebrew,[1]

[1] A convenient edition of this Psalter is now obtainable; *Psalterium iuxta Hebraeos Hieronymi*, ed. J. M. Harden, S.P.C.K., 1922.

rendered 'in ferrum uenit anima eius', and the LXX σίδηρον διῆλθεν ἡ ψυχὴ αὐτοῦ. But the Vulgate Psalter had 'ferrum pertransiit animam eius', whence came the oft-quoted Prayer Book form of the verse 'the iron entered into his soul'.

§ 15. Length or duration of **Time** is denoted in Hebrew by the use of 'days' or 'years'; the Vulgate frequently follows this use, e. g. 'in diebus meis' (= all my days, as long as I live), Ps. 116 (114). 2; 'post dies' (= after a while) I Kgs. (III Reg.) 17. 7; 'dies super dies regis adicies' (= prolong his life) Ps. 61. 6 (60. 7); 'longitudo dierum' (= long life) Ps. 91 (90). 16, 'in longitudinem dierum (= for ever) Ps. 23 (22). 6. 'Post dies et annum' (= for days beyond a year R.V., many days and years A.V.) Isa. 32. 10; 'annos uitae adponent tibi (= long life A.V.) Prov. 3. 2; 'heri et nudiustertius' (= formerly, heretofore) Gen. 31. 2 etc.

§ 16. **Repetition**: the Hebrew gives a precise number where we should use a general term; e. g. 'tribus uicibus' (= oftentimes A.V.) Job 33. 29; the Hebr. is 'two steps (yea) three', and the R.V. 'twice, yea thrice'. In Ps. 80. 5 (79. 6), however, the 'tripliciter' by which Jerome translated שְׁלִישׁ in his *Psalt. iuxta Hebr.*, was already turned into the vague term 'in mensura' in the Vulg. Psalter and the LXX; the A.V. has 'in great measure', and R.V. 'in large measure'.

Other nouns are used in Hebrew out of their literal sense; we can give but a few examples here:

adeps: 'adeps frumenti' (= the finest wheat) Ps. 81 (80). 17, 147. 14.

angulus: 'anguli populorum' (= the chief men) Jud. 20. 2, cf. I Sam. (I Reg.) 14. 38, and 'in caput anguli' Ps. 118 (117). 22; so the *corner* stone (lapis angularis) was the *chief* stone Isa. 28. 16 etc.

funis and *funiculus*: the measuring line became the portion measured; so 'funes ceciderunt mihi in praeclaris' Ps. 16 (15). 6, cf. Jos. 17. 5; so joined with 'possessio, sors', etc.; cf. Mic. 2. 5.

mare: usually = the West (the Mediterranean), cf. 'mare et meridiem possidebit' Dt. 33. 23; but = the South 'ab aquilone et mari' Ps. 107 (106). 3, though some critics doubt the text here.

sermo, *uerbum*: = thing, matter; 'excepto sermone Uriae Hethaei' I Kgs. (III Reg.) 15. 5; 'quomodo palam factum est uerbum istud?' Ex. 2. 14; 'numquid non uerbum est?' (= is there not a cause?) I Sam. (I Reg.) 17. 29.

uia, *semita*: especially in plur., the ways or paths of the Lord; hence, the right way, the way for man to walk in; frequent in Pss., as 25 (24). 4, cf. I Sam. (I Reg.) 12. 23, Act. 13. 10. So in the N.T., especially Acts (2. 28, 9. 2 etc.), of the (Christian) Way.

rock: this term is frequently applied to Jehovah in Hebrew; the LXX rejected it as anthropomorphic, and *petra* is not once used of God in the whole Vulgate Psalter, though it occurs in Jerome's *Psalterium iuxta Hebr.*

§ 17. **Hebraisms in number.** In the poetical books many abstract nouns are used in the plur. in concrete sense, e. g. *altitudines* (Ps. 95 (94). 4 'altitudines montium' = the peaks of the mountains), *benedictiones*, *misericordiae*, *salutes*, etc. We cannot say that these are un-Latin, but only that their origin in each particular case is Hebrew.

But there are other plurals which are not really Latin at all, but are simply literal renderings of the Hebrew, e. g. *carnes* Lev. 4. 11, *uir sanguinum* II Sam. (II Reg.) 16. 7.

§ 18. **Hebraisms in gender.** Fem. for neut.: '*unam*

petii a Domino, *hanc* requiram' Ps. 27 (26). 4; cf. 'pro *hac*' Ps. 32 (31). 6, and also Ps. 119 (118). 50, 56; it is as if *res* were understood in Latin; but the fem. is in each case found in the LXX.

§ **19. Hebraisms in case. Loose Nominative.** A nom. is found out of construction, either at the beginning of a sentence (*nominatiuus pendens*), or in *apposition* to an oblique case. This is easy in Hebrew, because the Hebrew noun is practically uninflected. The irregularity is found, in the Latin Bible, mainly in the Apocalypse; e. g. for *nom. pendens* see Apoc. 3. 12 ('Qui uicerit, faciam illum'), 6. 4, 8, but also Mt. 10. 32, and in the Old Test. Ps. 11. 4 (10. 5), 18. 30 (17. 31);[1] for *apposition* Apoc. 2. 13 ('in diebus Antipas, testis meus fidelis'), cf. 7. 4, 5, 8. 9, and possibly II Cor. 13. 3. The Hebrew word for 'saying' is also used loosely, and so in the Vulg. we have 'dicens' treated as if indeclinable; so 'uidi alterum angelum . . . dicens' (Apoc. 14. 6, 7; cf. 11. 1).

§ **20. Qualitative Genitive.** This is the Hebrew 'construct state', in which the former, not the latter, of two nouns is inflected ('man-of blood' not 'man of-blood'); the gen. then becomes equivalent to an *adjective*, e. g. 'son of peace' = a peaceful man; 'sons of disobedience' = disobedient men Eph. 2. 2. This construction is frequent in the Psalms, e. g. 'uirga directionis' = an upright sceptre Ps. 45. 6 (44. 7), cf. Hebr. 1. 8, 'brachium uirtutis' = a mighty arm Ps. 89. 10 (88. 11), 'mortuos saeculi' = those who have

[1] In some cases, where the Hebrew has been literally rendered in the LXX, the Vulg. Latin has been corrected; in Act. 7. 40, however, the *nom. pendens* 'Moses enim hic . . . nescimus quid factum sit ei' (so almost all MSS.) has survived; but when Jerome later was translating Exodus from the Hebrew he turned the passage into correct Latin ('Mosi enim huic uiro . . . nescimus quid acciderit' (Exod. 32. 1, cf. 23).

been long dead Ps. 143. 4 (142. 3); in the New Test. it has come in through the Greek, e. g. 'uas electionis' Act. 9. 15 (= σκεῦος ἐκλογῆς). It is frequent with the name of God, or the Evil One; so 'montes Dei' = goodly mountains Ps. 36. 6 (35. 7), cf. 80. 10 (79. 11); also 'filius Belial' = a worthless man, I Sam. (I Reg.) 25. 17, cf. 25, and I Sam. (I Reg.) 1. 16; 'filius mortis' = a man worthy of death, i. e. who ought to be executed, I Sam. (I Reg.) 20. 31, II Sam. (II Reg.) 12. 5; 'filii mortificatorum' = those that are appointed to death Ps. 79 (78). 11; 'filius unius anni erat Saul cum regnare coepisset' I Sam. (I Reg.) 13. 1 literally means that Saul was one year old, which is impossible; but the number is not in the Hebrew, or the unrevised LXX; it was unknown or has dropped out; see the R.V. margin.

The gen. is also used to heighten the meaning of the first word and raise it to a superlative; so 'caelum caeli', 'in saecula saeculorum', etc.

§ **21.** The Hebrew **Cognate Accusative** is frequently translated by the abl., e. g. 'trepidauerunt timore' (= 'they feared a fear', Hebr.) Ps. 14 (13). 5, 53. 5 (52. 6), 'scrutantes scrutinio' (= a diligent search) Ps. 64. 6 (63. 7).

§ **22.** **Accusative and Ablative after Prepositions.**

(1) *In* with acc. in factitive sense = as, for, to be (Hebr. לְ); 'et sint in signa' (= for signs) Gen. 1. 14; with *dare*, *ponere* etc., 'dedi te in lucem gentium' Isa. 49. 6, 'posui te in lumen gentibus ut sis in salutem' Act. 13. 47, cf. Joel 1. 7.

(2) *In* with abl.:

(*a*) In almost the same sense, only more static; 'et erunt duo in carne una' Gen. 2. 24, I Cor. 6. 16.

(*b*) In instrumental or modal sense = with, by means of (Hebr. בְּ); 'interfecit in ea (maxilla) mille uiros' Jud. 15. 15, 16; the Greek there is ἐν, and we have,

through the Greek, 'in gladio' Lk. 22. 49; 'seruite Domino in timore' Ps. 2. 11.

(*c*) In causal sense = for: 'in multiloquio suo' Mt. 6. 7; 'exprobramini in nomine Christi' I Pet. 4. 14; these have come through the Greek.

(3) *a* with *abl.*, in comparison: 'minuisti eum paulo minus ab angelis' (= a little lower than) Ps. 8. 5 (7), Hebr. 2. 7; 'nomen melius a filiis' Isa. 56. 5; 'a te quid uolui' Ps. 73 (72). 25; and probably 'a fructu frumenti ... multiplicati sunt' Ps. 4. 8, a highly elliptical sentence.

THE ADJECTIVE

§ **23. Cardinal for Ordinal** (as in French with titles): 'dies unus' Gen. 1. 5; 'una sabbati' Lk. 24. 1 etc. (through the Greek).

Comparative followed by *a*: see above, § **22** (3).

Superlative expressed by *inter* **or** *super*: 'benedicta inter mulieres' Jud. 5. 24; Lk. 1. 42 (through the Greek).

Omnis . . . non or *non . . . omnis* = no, especially with *caro*: 'non inmutabit te omnis caro' Ecclus. 33. 21, cf. Mt. 24. 22, Rom. 3. 20, I Cor. 1. 29, Gal. 2. 16; 'non est pax uniuersae carni' Jer. 12. 12.

The expression 'to God' also becomes adjectival and = exceeding, very: e. g. 'gratus Deo' (ἀστεῖος τῷ Θεῷ) Act. 7. 20, 'potentia Deo' II Cor. 10. 4.

THE PRONOUN

§ **24. Redundant Demonstrative.** The relative, being indeclinable in Hebrew, is followed by a redundant Demonstrative; and this is reproduced in the Vulgate: e. g. 'sermones quorum non audiantur uoces eorum' Ps. 19. 3 (18. 4), cf. 33 (32). 12, 'ciuitas cuius participatio eius in id ipsum' Ps. 122 (121). 3; in the N.T. through the Greek, Joh. 1. 27,

cf. Apoc. 3. 12, 6. 4, 8; after a participle, 'uincenti dabo ei edere' Apoc. 2. 7.[1] See below, § **54**.

The **interrogative** is sometimes equivalent to a wish; 'who will give?' = 'Oh, that some one would give!' So 'quis det talem eos habere mentem' Dt. 5. 29, 'quis dabit' Ps. 14 (13). 7, 53. 8 (52. 7).

ex hoc in illud (Hebr. from kind to kind) = all kinds of: so 'promptuaria . . . eructantia ex hoc in illud' (= affording all manner of store) Ps. 144 (143). 13.

THE VERB

§ **25. Verbs used in a special sense**: examples are:

benedicere, to bless, then to say farewell to, then to have nothing to do with, to renounce; and so finally to curse! so 'benedic Deo et morere' Job 2. 9, cf. 1. 5, and I Kgs. (III Reg.) 21. 10, 13.

cadere = simply 'come before': 'si forto cadat oratio eorum in conspectu Domini' Jer. 36. 7.

debere = 'am I to' (Fr. 'dois-je?'): 'ire debeo in Ramoth Galaad?' I Kgs. (III Reg.) 22. 6, cf. II Kgs. (IV Reg.) 5. 13.

facere: 'cito fecerunt, obliti sunt' (= they soon forgot) Ps. 106 (105). 13; so Vulgate; but 'cito obliti sunt' *Psalt. iuxta Hebr.*

inueterare = render old, wear out, and so to enjoy to the end: 'opera manuum eorum inueterabunt' (= they shall long enjoy the work of their hands) Isa. 65. 22.

leuare: 'leuant animam suam ut reuertantur illuc' (= desire to return there) Jer. 22. 27.

mentiri: lie, then offer feigned, because forced, submission, and so to submit: Ps. 18. 44 (17. 46), 66. 2 (65. 3), 81 (80). 16.

[1] See R. H. Charles, *Studies in the Apocalypse*, Chap. III ('*Hebraic style*'), pp. 79–102.

uiuere: as an adjuration, in the phrase 'as the Lord (my soul) liveth, I know not'; 'uiuit anima tua, rex, si noui' I Sam. (I Reg.) 17. 55, II Sam. (II Reg.) 12. 5; in the N.T. Rom. 14. 11 (quoting Isa. 45. 23 where, however, the phrase is different).

§ 26. **Verbal constructions.** (*a*) '**Infinitive absolute**': this is prefixed in Hebrew to the finite verb to emphasize the certainty of an action or fact. This emphasis is expressed in Latin by prefixing:

(i) The *present participle*: e.g. 'plorans plorauit' Lam. 1. 2; 'benedicens benedicam' Hebr. 6. 14; exception in Gen. 22. 17.

(ii) The *ablative of the cognate noun* with modal force: e.g. 'morte moriatur' Ex. 21. 17, Mt. 15. 4, 'desiderio desideraui' Lk. 22. 15 (through the Greek), cf. Mic. 2. 12.

(iii) The *ablative of the gerund*: 'praecipiendo praecepimus' Act. 5. 28.

§ 27. (*b*) **Causative.** The Hebrew *hiphil* (active), and *hophal* (passive)—the causative voice—is expressed in Latin by *facere* or *dare*: e.g. 'fecitque eam regnare' Esth. 2. 17, cf. Mt. 21. 7, Apoc. 3. 9, 'nec dabis sanctum tuum uidere corruptionem' Ps. 16 (15). 10, cf. Act. 2. 27, 13. 35; 'qui posuit fines tuos pacem' Ps. 147. 14; and by an unusual construction 'inluminet uultum suum super nos' Ps. 67 1 (66. 2); also by *conlocare* (= set, causative of sit) I Kgs. (III Reg.) 2. 24.

§ 28. (*c*) **Repeated action**: this is expressed in Hebrew by prefixing the verb 'to add'; it is reproduced literally in Latin, e.g. 'addidit Dominus ut appareret' I Sam. (I Reg.) 3. 21, and through the Greek 'addidit . . . mittere' Lk. 20. 11, 12; also 'adiecit . . . rursum uocare', 'adiecit . . . et uocauit' I Sam. (I Reg.) 3. 8, cf. Isa. 7. 10, Nah. 1. 15; adposuerunt adhuc peccare' (= sinned yet more) Ps. 78. 18

(77. 17), cf. Act. 12. 3. We similarly say in English, 'He added sin to sin'.

So also in the phrase translated into English as 'and more also' the Vulgate renders literally 'haec mihi faciat Dominus et haec addat' Ruth 1. 17, cf. I Kgs. (III Reg.) 19. 2; followed by *si* or *nisi*.

Under this head may be also noted the idiomatic use of *magnificare* and *multiplicare* to denote intensive or repeated action, chiefly (though not exclusively) on the part of God; the construction is with the Accus., the Infin., or *ut* with Subj.

magnificare: 'linguam nostram magnificabimus' (= with our tongue will we prevail) Ps. 12. 4 (11. 5), cf. Obad. (Abd.) 12; 'magnificans salutes' (= giving great salvation to) Ps. 18 (17). 51; 'magnificauit super me supplantationem' LXX ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν, Hebr. 'has made great against me (his) heel', P.B. 'laid great wait', Ps. 41. 9 (40. 10); 'magnificauit Dominus facere' (= hath done great things) Ps. 126. 3, 4 (125. 2, 3), 'm. D. ut faceret' Joel 2. 21.

multiplicare: 'multiplicasti misericordiam' Ps. 36. 7 (35. 8),[1] 'm. magnificentiam' Ps. 71. 19 (70. 21); 'm. locupletare (terram)' Ps. 65. 9 (64. 10); in pass. 'multiplicata est in eis ruina' Ps. 106 (105). 29.

Also 'multus est ad ignoscendum' (= he will abundantly pardon) Isa. 55. 7.

§ 29. **Other verbs.** The following verbal constructions, foreign to classical Latin, are more or less moulded on the Hebrew:

[1] So in the Sarum Missal, whence it has passed into our own Prayer Book, in the Collect for the 4th S. after Trinity; in that for the 11th S. after Trinity the 'multiplica super nos gratiam tuam' is rendered 'mercifully grant unto us such a measure of thy grace'.

adhaerere post: 'adhaesit anima mea post te' Ps. 63 (62). 9.

admirari super: 'admirabatur super doctrina' Mk. 11. 18, cf. Mt. 7. 28, Ezek. 26. 16.

aemulari in: 'noli aemulari in malignantibus' Ps. 37 (36). 1, cf. 7.

aestimare: 'aestimati sumus sicut oues occisionis' Ps. 44 (43). 22.

aspicere in: 'aspice in me' Ps. 119 (118). 132.

attendere ab: 'attendite ab omni iniquo' Ecclus. 17. 11, 'att. a falsis prophetis' Mt. 7. 15 etc.

attendere super: 'att. uobis super hominibus istis' Act. 5. 35; also

attendere ad, *att. in*, and *att.* with dat., acc. (person and thing), and with *ne*.

blasphemare in: 'blasph. in Bel' Dan. 14. 8, 'blasph. in Spir.' Mk. 3. 29 (not a classical word).

confidere super: 'confisi super sanctum Israhel' Isa. 31. 1, 'conf. super baculum' Isa. 36. 6 (usual constr. with *in* and abl.).

deficere in: with acc. (= for want of); 'defecit in salutare tuum anima mea' Ps. 119 (118). 81, cf. 82, 123.

formidare a: 'cor tuum ne formidet a duabus caudis' Isa. 7. 4, cf. 31. 4, Jer. 1. 17.

formidare super: 'formidabunt super te' Ezek. 32. 10.

iudicare de: 'sancti de hoc mundo iudicabunt' I Cor. 6. 2, cf. 5. 12, and Apoc. 19. 2; this is not through the Greek, which has κρίνειν with the acc.

misereri in: 'in seruis suis miserebitur' Dt. 32. 36.

misereri super: 'misertus est Dominus super afflictione' II Sam. (II Reg.) 24. 16, cf. Amos 7. 3, 6; 'misereor super turbam' Mk. 8. 2, cf. 6. 34, and Jonah 3. 10; also with dat. frequently, esp. in the phrase 'misertus est eis' Mt. 9. 36, cf. 17. 15 etc.

pauere a: 'a facie nominis mei pauebat' Mal. 2. 5.
pauere ad: 'pauebant ad Dominum' (shall come with fear unto the Lord R.V.) Hos. 3. 5.
pauere super: 'super quo pauet anima uestra' Ezek. 24. 21.
pertinere de: 'de nobis pertinebit' II Sam. (II Reg.) 18. 3; cf. Joh. 10. 13, 12. 6 (through the Greek).
respicere ad: 'respexit Dominus ad Abel' Gen. 4. 4.
timere a: 'timere a facie' Neh. (II Esdr.) 4. 14; 'a iudiciis . . . timui' Ps. 119 (118). 120.
uelle in: 'in mandatis eius uolet nimis' (= greatly delight in) Ps. 112 (111). 1.

§ 30. **Indefinite subject.** The 3rd Pers. Sing. is used in Hebrew with an indefinite subject, corresponding to the German *man*, and French *on*; this is literally reproduced in the Vulgate, though the sense is often best rendered by the English passive; thus 'propterea appellauit puteum illum' = wherefore the well was called' Gen. 16. 14, 'numquid Sion dicet (= it shall be said of Sion; so 'ad Sion dicetur' *Psalt. iuxta Hebr.*) Ps. 87 (86). 5; 'flens ascendet' (= with weeping they shall go up) Isa. 15. 5.

MISCELLANEOUS: PARTICLES, ETC.

§ 31. **Emphasis is produced by repetition**: 'seruabis pacem pacem' (= thou wilt keep him in perfect peace) Isa. 26. 3, cf. 'homo homo' (= every man) Ezek. 14. 4, 7; cf. also Ezek. 46. 14, 15, Ps. 68. 12 (67. 13) where the 'dilecti dilecti' translates the LXX *τοῦ ἀγαπητοῦ τοῦ ἀγαπητοῦ* rather than the Hebr., which means 'they flee, they flee' (i. e. they flee apace). On the other hand Dt. 7. 22 מְעַט מְעָט (little by little) is paraphrased, not translated, by the Vulg. 'paulatim atque per partes'; cf. Ezek. 24. 6.

Repetition with *et*: 'pondus et pondus, mensura et men-

sura' (= a double weight . . . measure) Prov. 20. 10, 'in corde et corde' (= with a double heart) Ps. 12. 2 (11. 3); 'generatio et generatio laudabit opera tua' (= one generation shall praise thy works unto another) Ps. 145 (144). 4; so frequently 'in generationem et generationem' (= unto many generations), 'in progenie et progenie' etc.[1]

§ 32. **Repetition with Prepositions**: 'mensis ex mense et sabbatum ex sabbato' (= from one sabbath to another) Isa. 66. 23; 'cubiculum intra cubiculum' (= an inner chamber) I Kgs. (III Reg.) 22. 25.

ab . . . usque ad are also employed in the sense of 'both . . . and'; thus 'ab homine usque ad animantia' Gen. 6. 7, cf. Ps. 135 (134). 8; 'ab anima usque ad carnem' (= both soul and body) Isa. 10. 18.

si. In emphatic speech, especially in adjurations, *si* = a negative, *si . . . non* or *nisi* = an affirmative: thus 'semel iuraui in sancto meo, si Dauid mentiar' (= I will not lie unto David) Ps. 89. 34 (88. 36), 'si introibunt in requiem meam' (= they shall not enter into my rest) Ps. 95 (94). 11, cf. Hebr. 4. 3; see also Ps. 132 (131). 3, 4, Mk. 8. 12. On the other hand 'si non . . . reddam tibi' (= I will surely requite thee) II Kgs. (IV Reg.) 9. 26, 'nisi domus multae desertae fuerint' (= of a truth many houses shall be deserted) Isa. 5. 9, cf. Jer. 49. 20. This *si* is not really a negative. The 'not' comes from a suppressed clause, 'if . . . (then my oath will be in vain', which in the case of God it cannot be).

[1] We still say 'for ever and ever' in the Doxology to the Lord's Prayer; but that Doxology, though in the *Textus Receptus* of Mt. 6. 13, and in our P. B., was never in the Vulgate.

II

THE FOREIGN ELEMENT

B. GREEK

§ 33. The influence of Greek on Latin began at an early age from the intercourse of the Romans with the Greek colonies in Southern Italy, known collectively as Magna Graecia; it was increased by the conquest of Greece soon after B. C. 200, and culminated with the time of Cicero and the Augustan age. Cicero derived his philosophy and oratory from the Greek models; Vergil wove his great epic from the mingled threads of the *Iliad* and the *Odyssey*.

The process still went on. Just as many of us now can remember the transition from *clôture* into 'closure', so in the old world many words which were written in foreign characters when Cicero 'spoke Greek', became completely naturalized and, by the time of Tertullian and the Old Latin Bible, were written in Roman letters. In the realm of literature 'Graecia capta ferum uictorem cepit'.[1]

Hence a vast number of Greek words—commercial, nautical, and general—became Latin long before the Christian era, and are by no means peculiar to Christian latinity; such words as *mina*, *talentum*, *ancora*, *machina*, *purpura*, *theatrum*, *philosophia*, belong to the *early* period of Greek influence.

[1] Horace, *Epp.* II. i. 156.

In the letters and treatises of Cicero the number was largely increased ; and in his age too, *y* and *z* were added to the Roman alphabet to represent the Greek letters *υ* and *ξ*, as *lyra*, *zona* (previously spelt *sona*); also the compounds ch, th, ph, rh, as *parochus*, *thesaurus*, *philosophus*, *rhetor* ; though Jerome still (if we may trust the oldest MSS.) wrote *fiala*, *caracter*, etc.

§ 34. In the case of the Vulgate the influence of the Greek is the more direct and obvious in consequence of the almost slavish literalness with which, in the Psalms and the New Testament, the Old Latin—of which the Vulgate was but a revision—followed the Greek text; in construction and the order of words it renders it exactly. Take for instance the following:

Ἐν τῷ ἐπιστρέψαι Κύριον τὴν αἰχμαλωσίαν Σιὼν ἐγενήθημεν
In conuertendo Dominus captiuitatem Sion facti sumus

ὡς παρακεκλημένοι· τότε ἐπλήσθη χαρᾶς τὸ στόμα ἡμῶν
sicut consolati : tunc repletum est gaudio os nostrum

καὶ ἡ γλῶσσα ἡμῶν ἀγαλλιάσεως
et lingua nostra exsultatione (Ps. 126 [125]. 1, 2).

Παιδία, ἐσχάτη ὥρα ἐστίν· καὶ καθὼς ἠκούσατε ὅτι
Filioli, nouissima hora est : et sicut audistis quia

ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν·
antichristus uenit et nunc antichristi multi facti sunt :

ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.
unde scimus quia nouissima hora est (I Joh. 2. 18).

Similar instances are found in Mk. 14. 21 ; Act. 1. 1–5, 21–2 ; 3. 18 (impleuit . . . sic) ; 24. 16 ; Heb. 6. 16 ; II Pet. 2. 21, 3. 1 ; Jude 18, etc. Nearly all the features of the New Testament Vulgate Latin which look strange to the classical scholar may be explained by this fact ; we

seem almost driven to the conclusion that the earliest translations were interlinear, and that the translator did little more than write the corresponding Latin under each Greek word. Yet we must not think that the *Greek* order is entirely accidental or purposeless; it exists for the sake of simplicity and emphasis, and this twofold purpose is followed in the Latin.

§ **35.** The same explanation covers irregularities such as ellipsis, anacolouthon, etc.

The most frequent **ellipse** is that of the copulative verb *to be*; this is found in both Old and New Test., especially in proverbial or didactic sayings (Sapiential literature; Beatitudes), in ascriptions of praise, or in exclamatory sentences introduced by *quam, ecce*, etc.; so 'principium sapientiae timor Domini' Prov. 9. 10, 'beatus uir qui' Ps. 1. 1, 'beati mundo corde' Mt. 5. 6, 'ecce filius tuus' Joh. 19. 26, cf. 27; 'benedictio et claritas . . . Deo nostro Apoc. 7. 12.

A necessary and self-evident word is often implied, not expressed: e. g. 'prohibentium nubere, abstinere a cibis' (= forbidding to marry, commanding to abstain from meats) I Tim. 4. 3. So in the suspended sentence (aposiopesis), 'si fecerit fructum; sin autem in futurum succides eam' (= if it bear fruit, well; but) Lk. 13. 9, 'sicut rogaui te ut remaneres' (= as I besought thee to remain, so I do now) I Tim. 1. 3.

§ **36.** Other irregularities are obvious literalisms from the Greek; e. g. the Greek construction of article-with-participle (he who lives, those who serve) occasionally produces a sentence which begins with a *qui* or *cum* clause, and ends with a participle. Thus 'hic est homo qui . . ubique docens' (ὁ . . . διδάσκων) Act. 21. 28, 'his quidem

qui . . . quaerentibus[1]' (*τοῖς μεν . . . ζητοῦσιν*) Rom. 2. 7, cf. Phil. 3. 3, and Jude 1; with simple participle 'cum legisset autem et interrogasset . . . et cognoscens' Act. 23. 34 (= *ἀναγνοὺς δὲ καὶ ἐπερωτήσας . . . καὶ πυθόμενος*).

Sometimes the literalisms are partial; e.g. 'potestatem conuertendi . . . et percutere' Apoc. 11. 6, where the Greek has the infin. in both cases. Occasionally irregular constructions in the Latin correspond to irregular constructions in the Greek, as 'nullam requiem habuit caro nostra, sed omnem tribulationem passi' (= *οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι*) II Cor. 7. 5, cf. 5. 6–8, Phil. 1. 29, 30, Col. 3. 16; 'dando leges meas . . . et in corde eorum superscribam eas' (= *διδοὺς νόμους μου . . . καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς*) Hebr. 8 10.

LEXICAL INFLUENCE

§ **37.** With most of our English biblical, ecclesiastical, and theological terms, the source is Greek but they have come to us through the Latin. The Vulgate contains many words—nouns, adjectives, verbs—derived from the Greek, including (1) words used in ordinary life, (2) technical terms used in a religious sense, in connexion with Jewish or Christian faith, institutions, or worship; most of these, especially those belonging to the last class, occur in the New Testament. In many cases the Greek word is found in the Vulgate but not in the corresponding passage of the LXX or Greek Testament.

NOUNS

§ **38.** The following **ordinary** (i.e. non-theological) Greek words are taken over into the Vulgate:

[1] So the Oxford text; the Sixtine and Clementine editions have corrected to 'quaerunt'.

abyssus, agon, arrhabo (Gen. 38. 17, 18; but in N.T. *pignus* is employed), botrus, cataclysmus, cataractae, cathedra, cauma (Job 30. 30) cidaris (= κίδαρις, a mitre), colaphus, cophinus, crater, crypta (Jer. 43. 9), exedra (= a hall with seats; but it is never used to translate ἐξέδρα, which is rendered *gazophylacium*; see Ezek. 40. 44, etc.), gigas (sometimes = the Hebr. *rephaim*, the shades of the dead; see Prov. 9. 18), grabattum (κράβαττον), horologium, hydria, latomus, lithostrotus, luter, melota, mitra, nauclerius, nomisma, palatha, papyrio, parapsis, peripsima, phalanx, probatica, ptisane, pytho, pythonissa, sagena, satrapa, sicera, sindon, sporta (= σπυρίς?), symphonia, telonium, trieris, tristega (plur. = τὰ τρίστεγα), zelotypia (= jealousy; cf. Cic. *Tusc. Disp.* 4. 8. 18), zizania (plur. only).

§ **39**. Greek **religious** terms: anathema, apostata, azyma, baptisma, charisma,[1] diabolus, encenia (Joh. 10. 22), ethnicus, extasis, gazophylacium, idolothytus, neophytus, parasceue (Acc. -en), paracletus, pentecoste, phylacterium, proselytus, scenopegia, schisma, zelus.

ADJECTIVES

§ **40**. These are not very numerous, but the following may be noted: acharis (ἄχαρις; see Ecclus. 20. 21), eucharis (εὔχαρις; *ib.* 6. 5), laicus (I Sam. = I Reg. 21. 4; but the LXX there is βέβηλος, not λαικός), pythonicus (Lev. 20. 27), in the Old Test.; and diabolicus (Jac. 3. 15), discolus (I Pet. 2. 18), dithalassus (Act. 27. 41), pisticus (Joh. 12. 3), propheticus, typhonicus (Act. 27. 14).

[1] Christian latinity adopted *charisma* but not *charis*; thus neither the Vulgate nor the English version brings out the connexion which exists in the Greek between χάρις and χάρισμα; Tertullian rendered the latter word by *donatiuum* (*de Resurr.* 47, quoting Rom. 6. 23; *cf. Adu. Marcionem* V. 8, quoting Eph. 4. 8.

VERBS

§ **41.** More frequent than adjectives: e. g. apostatare (Ecclus. 10. 14, 19. 2, the Gk. is *ἀφισταμένου* and *ἀποστήσουσιν*), cataplasmare (Isa. 38. 21), also plasmare (Ps. 74 [73]. 17 : but Gk. *ἐποίησας*), gyrare (intrans. and trans.; see Gen. 30. 32, II Sam. (II Reg.) 5. 23, Judith 13. 12, I Macc. 13. 20, Ecclus. 29. 25, 43. 13; the last is the only passage in which *γυρόω* occurs in the Greek), zelare (with perfect zelatus sum) = to be jealous over (with acc. 'zelatus est Dominus terram' Joel 2. 18; but also with prep. 'zelaui super iniquos' = 'I was envious at the wicked' Ps. 73 [72]. 3; in N.T. absolute, see Act. 17. 5, Jac. 4. 2).

§ **42.** A special class of verbs consists of those derived from Greek verbs in *-αζω* and *-ιζω*; as anathematizare, baptizare, cathechizare, colaphizare, euangelizare, iudaizare, prophetizare, sabbatizare, scandalizare, thesaurizare. Deponent: agonizari.[1]

INFLEXIONAL INFLUENCE

§ **43.** The **Greek Accusative** is common in Latin, especially in the poets. In the Vulgate it is most seen in proper names: Barraban, Barnaban, Caiaphan, Euphraten, Iohannen, Parasceuen, Pentecosten, Satanan, Tigrin. The Codex Amiatinus is fond of these terminations.

[1] *Agonizari* (or *-are*) does not occur in the Vulgate N.T., and only once in the O.T. ('pro iustitia agonizare pro anima tua' = 'strive for righteousness unto the death', Ecclus. 4. 33), but the Old Lat. Cod. Boernerianus of St. Paul's Epp. (G and *g*) has 'omnis enim qui agonizat uel in agone contendit' for *πᾶς δὲ ὁ ἀγωνιζόμενος* in I Cor. 9. 25. The Gk. *ἀγωνίζομαι* occurs seven times in the N.T., indeed eight if we adopt the reading of the older uncials in I Tim. 4. 10; Jerome allowed no less than five renderings of the verb in the Vulgate: contendere, decertare, in agone contendere, certare, sollicitus (= *ἀγωνιζόμενος*).

In 2nd Decl. we have charadrion Lev. 11. 19 (but -ium Dt. 14. 18) from charadrius (= χαραδριός, a bustard; though the Hebr. = a heron or ibis), epinicion, topazion.

In 3rd Decl.: aera, aethera, cete, etc.

Acc. plur. periscelidas Isa. 3. 20 (but -des Num. 31. 50), Macedonas Esth. 16. 14 (but -nes II Cor. 9. 2).

Genitive: Taneos Ps. 78 (77.) 12, 43, Isa. 19. 11, 13.

SYNTACTICAL INFLUENCE

§ **44. Agreement**: (*a*) **gender**. The pronoun sometimes agrees not with its own substantive but with the underlying Greek; this is, however, not a Vulgate but an Old Latin characteristic; e.g. in such MSS. as *d f* we find *illum* with *uerbum* (i.e. λόγον); conversely 'si non potest hic calix transire nisi bibam *illud* Mt. 26. 42 (*f*) = ἐὰν μὴ αὐτὸ πίω.

(*b*) **number**. A singular verb occurs after a neuter plural; 'ut manifestetur opera Dei' Joh. 9. 3 (many Vg. and O.L. MSS.); 'ita corrumpatur sensus uestri' II Cor. 11. 3 (T *d e* = φθαρῇ τὰ νοήματα ὑμῶν); 'animalis autem homo non percipit ea quae sunt spiritus Dei; stultitia *est* enim illi: et non potest intellegere, quia spiritaliter *examinatur*' I Cor. 2. 14 is a Vulgate reading (= ἐστίν and ἀνακρίνεται) but the singular verbs may have been influenced by the intervening *stultitia*.

(*c*) **case**. *Accusative*: the so-called 'Greek accusative' (in the syntactical sense) is frequent in Latin, especially in the poets, after 'to clothe', where the passive is really reflexive and = to put on oneself (a dress, etc.); so 'inutile ferrum cingitur' Verg. (Aen. II. 510 f.). Thus in Vg. 'induit eum stolam gloriae' Ecclus. 45. 9, cf. I Macc. 3. 3, 14. 9; 'calcia te galliculas tuas' Act. 12. 8; 'amicti stolas albas' Apoc. 7. 9 (but stolis 13); see also Joh. 21. 7, Eph. 6. 14,

I Thess. 5. 8, and compare 'expoliantes uos ueterem hominem' Col. 3. 9, with 'honorem Caesaris spoliarent' Caesar *Bell. Gall.* viii. 50. 4.

The 'accusative of respect' is also found: 'doluit pedes' I Kgs. (III Reg.) 15. 23 (= he was diseased in his feet); 'abluti corpus aqua munda' Hebr. 10. 22.

Genitive: found after comparative; 'maius horum aliud mandatum non est' Mk. 12. 31 (= *μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν*); see also Joh. 14. 12, Act. 17. 11, Hebr. 3. 3, 6. 16, III Joh. 4; Ecclus. 16. 6.

Genitive also found after adjectives; 'docibiles Dei' Joh. 6. 45 (= *διδακτοὶ Θεοῦ*) cf. I Cor. 2. 13, 'incessabiles delicti' II Pet. 2. 14.

Genitive absolute (instead of abl. abs.) is common in the Old Latin versions but very rare in the Vulgate; possible cases are 'accipietis uirtutem superuenientis spiritus sancti in uos' Act. 1. 8 (though the gen. here could be taken as dependent on *uirtutem*), 'inter se inuicem cogitationum accusantium aut etiam defendentium' Rom. 2. 15, 'crescentis fidei uestrae' II Cor. 10. 15.

§ 45. **Place names.** The prep. *in* is found with names of towns, especially when indeclinable; 'ut fugerem in Tharsis' Jon. 1. 3, 4. 2, 'in Azotum' I Macc. 10. 78, 'reuersus est in Hierusalem' 87; 'inuentus est in Azoto' Act. 8. 40, cf. Joh. 4. 46, I Thess. 2. 2.

ADJECTIVES

§ 46. *Positive for Comparative*, with *quam* = *ἤ*: 'bonum tibi est . . . quam' Mt. 18. 9 (= it is better . . . than), cf. Ps. 118 (117). 8, 9, Ecclus. 16. 4, 20. 1; so also 'bonum erat ei, si non esset natus homo ille' Mt. 26. 24.

VERBS

(Construction following the Greek.)

§ 47. (*a*) **Verbs taking accusative.**

benedicere, *maledicere*: 'benedicite Dominum', etc. Pss. constantly, and elsewhere; but it takes the dat. almost as frequently; *maledicere* nearly always with dat., but with acc. Ecclus. 21. 30, Act. 19. 9, 23. 4, 5, Jac. 3. 9.

commemorari: 'commemorati sunt Dominum' Wisd. (Sap.) 11. 14, 'neque comm. sunt semitas eius' Baruch 3. 23.

confundi: 'filius hominis confundetur eum' Mc. 8. 38 (= be ashamed of him).

inluminare: 'inluminent terram Gen. 1. 15 (= to shed light upon); so 'inluminare omnes' Eph. 3. 9 (= to enlighten); but also with dat. 'inluminabit tibi Christus' Eph. 5. 14.

nocere: 'non eos nocebit' Mc. 16. 18, cf. Apoc. 11. 5, 'nihilque illum nocuit' Lk. 4. 35 (= did not hurt him at all).

petere: 'petenti te tribue' Lk. 6. 30, cf. Mt. 6. 8, 7. 11, Lk. 11. 11; Gr. *αἰτεῖν τινά*.

suadere: 'suade Hebraeam illam' Judith 12. 10, 'in conspectu eius suadebimus corda nostra' I Joh. 3. 19 (= *πείσομεν τὴν καρδίαν ἡμῶν*).

triumphare: '[Deus] triumphat nos' II Cor. 2. 14 (= leadeth us in triumph), cf. Col. 2. 15.

zelare: 'zelaueris facientes iniquitatem' Ps. 37 (36.) 1, cf. Joel 2. 18, Zach. 1. 14, 8. 2, Ecclus. 9. 16; with cognate acc., as Hebr., 'zelando zelum Dei' I Macc. 2. 54, cf. Judith 9. 3.

(*b*) **Verbs taking genitive.**

dominari: 'principes gentium dominantur eorum' Mt. 20. 25 (= *κατακυριεύουσιν αὐτῶν*; rule over them), cf. Lk. 22. 25, Rom. 14. 9; in the Old Test. Gen. 3. 16, Num.

16. 13, Dt. 15. 6, Jud. 8. 22. 23, Isa. 54. 5, Jer. 31. 32 etc.

implere:[1] 'implebo montes eius occisorum suorum' Ezek. 35. 8, 'impletae sunt nuptiae discumbentium' Mt. 22. 10.

regnare: 'regnabit Dominus illorum' Wisd. (Sap.) 3. 8.

(*c*) **Verbs taking dative.**

adorare: found with dat. in Old Latin, and once only in Vulgate, 'adorato Domino Deo tuo' Dt. 26. 10; *προσκυνεῖν* is used with dat. in LXX and N.T., but here the Greek is *προσκυνήσεις ἐκεῖ ἔναντι κυρίου κ.τ.λ.*

loqui: l. ei[2] Mt. 12. 46, Joh. 12. 29; cf. Gen. 24. 7, 30, etc.; similarly *dicere* with dat. Ps. 45 1 (44. 2), 110 (109). 1, Mt. 5. 22, etc.

VOICE, MOOD, AND TENSE

§ 48. The freer **personal use of the Passive** in Greek with verbs which do not take an accusative is followed in the Vulgate: e. g. 'credita sunt illis eloquia Dei' Rom. 3. 2 (= *ἐπιστεύθησαν*, they were entrusted with), 'dispensatio mihi credita est' I Cor. 9. 17 (= *πεπίστευμαι*), 'creditum est mihi euangelium' Gal. 2. 7, cf. I Thess. 2. 4. In the Greek the passive verb takes an acc. of the object entrusted; in English two constructions, both personal, are used, either 'I was entrusted with', or 'the Gospel was entrusted to me'.

At other times the ordinary classical Impersonal construction is used: e. g. 'ubique ei contradicitur' Act. 28. 22 (= *πανταχοῦ ἀντιλέγεται*) 'responsum est Mosi' Hebr. 8. 5 (= *κεχρημάτισται Μωσῆς*), 'nobis nuntiatum est' Hebr. 4. 2 (= *ἐσμεν εὐηγγελισμένοι*).

[1] This gen. is found in the Classical poets; e. g. 'implentur ueteris Bacchi pinguisque ferinae', Verg. *Aen.* I. 215, 'quo me, Bacche, rapis tui plenum', Hor. *Carm.* III. 25. 1.

[2] In Plautus *male loqui* with dat. = to speak evil of.

§ **49.** It is sometimes hard to tell whether a Greek verb is Middle or Passive: e. g. *ἐν τῷ κρίνεσθαί σε* Ps. 51. 4 (50. 6) the verb is most probably middle (= when thou comest into judgement; so R.V. in Rom. 3. 4), but the Vulg. takes it as passive ('cum iudicaris'), and so it is rendered in the quotation Rom. 3. 4; and the P. B. Psalter, and the A.V. at Rom. 3. 4 render 'when thou art judged'; but Jerome in his *Psalt. iuxta Hebr.* translated the Hebr. as active, 'cum iudicaueris', and our own A. and R.V. render it there 'when thou judgest'.

προεχόμεθα in Rom. 3. 9 is extremely difficult; the Vulg. renders 'praecellimus eos?'; but see the R.V. and marg. for other renderings.

INFINITIVE

§ **50.** Here Greek is nearer than classical Latin to English idiom, and in following the Greek the Vulgate is leading the way to modern speech. The infinitive is used in various ways:

(*a*) **Infinitive of purpose,** instead of *ut* with the subjunctive: so 'uenimus adorare' Mt. 2. 2, cf. Act. 7. 43, 'respexit auferre' Lk. 1. 25: see also Mk. 5. 32, 13. 16, Lk. 21. 38, Joh. 21. 3 etc.; also found in early Latin.

(*b*) **Infinitive after** *habere*: 'non habent retribuere' Lk. 14. 14 (= *οὐχ ἔχουσιν ἀνταποδοῦναι*), cf. 12. 50, 'multa habeo uobis dicere' Joh. 16. 12, cf. III Joh. 13.

This is also used in practically a future sense in the Old Latin, e. g. 'omnes uos scandalizari habetis' Mk. 14. 27 *d* (= *σκανδαλισθήσεσθε*), 'ubi habebat uenire' Lk. 10. 1 *d* (= *ἔμελλεν ἔρχεσθαι*), cf. 19. 4; 'omnes homines resurgere habent' Athanasian Creed; the future in French and Italian has grown out of this; also in Spanish and Portuguese.

(*c*) **Infinitive after** *capere*: 'non capit prophetam perire' Lk. 13. 33 (= οὐκ ἐνδέχεται; non est possibile); also after *esse*, e. g. 'non est Dominicam caenam manducare' I Cor. 11. 20 (= it is not possible).

(*d*) **Infinitive with Adjective**: 'potens est depositum . . . seruare II Tim. 1. 12, 'dignus . . . accipere Apoc. 4. 11, cf. 5. 2. This construction is not unclassical, especially in poetry, e. g. 'indocilis . . . pati' Hor. *Odes*, I. 1. 18, cf. 2. 43, 3. 25.

(*e*) **Infinitive for the Gerund**: 'potestatem dimittere' Lk. 5. 24 (= ἐξουσίαν ἀφιέναι); in Mt. 9. 6 and Mk. 2. 10 it is 'potestatem dimittendi'.

(*f*) **Infinitive after Prohibitions**: 'prohibiti sunt accipere' II Kgs. (IV Reg.) 12. 8, 'uetati sunt . . . loqui Act. 16. 6 (= κωλυθέντες . . . λαλῆσαι).

PARTICIPLE

§ **51.** The Vulgate follows the Greek in using the **Present Participle instead of the Infinitive** after verbs of ceasing and continuing: 'cum consummasset Iesus praecipiens' Mt. 11. 1, cf. Eph. 1. 15, Col. 1. 9, II Thess. 3. 13, 'perseuerabat pulsans' Act. 12. 16 (= ἐπέμενε κρούων); *cessare* is, however, frequently found with the Infinitive, especially in the Old Test., e. g. 'cessauerunt aedificare ciuitatem' Gen. 11. 8 etc.

§ **52.** The **Ablative Absolute** is used loosely instead of the **Participle**, when the Subject is the same as the Subject or Object of the principal sentence: 'ascendente eo in nauiculam, secuti sunt eum discipuli eius' Mt. 8. 23, cf. 34, 9. 27, Act. 7. 21, 19. 30, II Cor. 4. 18; after *tamquam* II Cor. 5. 20; loosely appended after *et quidem* Hebr. 4. 3.

GERUND

§ 53. The **Gerund with** *in* is frequently used to render the Greek *Articular Infinitive* with preposition. This is found in the Gallican Psalter, but was always altered by Jerome in his *Psalt. iuxta Hebr.*; e.g. 'in conuertendo inimicum meum retrorsum' Ps. 9. 4 (cum ceciderint inimici mei retrorsum *Psalt. iuxta Hebr.*), cf. 102. 22 (101. 23), 126 (125). 1, 142 (141). 4.

RELATIVE

§ 54. The **Relative** is frequently followed by a **redundant Demonstrative**: 'cuius non sum dignus ... soluere corrigiam calciamentorum eius' Mk. 1. 7, 'quorum non audiantur uoces eorum' Ps. 19. 3 (18. 4); so 33 (32). 12, 40 (39). 5, 144 (143). 15, 146. 4 (145. 5); but in these cases the Greek itself is influenced by the Hebrew; see above, § 24.

These illustrations of Graecism might be indefinitely extended by further examples from the New Test., since the peculiarities of the Latin mainly arise from its strict adherence to the hebraistic and hellenistic Greek of the original; some features, however, are best treated later in their grammatical order.[1]

[1] The many points of resemblance between Horace and Jerome (in the New Test.) are due to the fact that each was designedly following a Greek model. Horace freely, even proudly, acknowledged that his lute was tuned by the Lesbian Alcaeus, and that the strains he drew from it breathed 'the delicate spirit of the Grecian Muse'; see *Odes*, I. 32. 5; II. 16. 38; III. 30. 13; IV. 3. 12; *Epist.*, I. 19. 21–34.

III

THE NATIVE ELEMENT: LEXICAL PECULIARITIES

A. FORM

§ **55.** Christian latinity, though from one point of view the dawn of a new era, came in at a late stage in the history of the Latin language and literature. The language of Rome, like the city, was not built in a day. A living language cannot stand still; as time advances old forms lose, in current use, some of their original significance and force, or acquire a new meaning with the rise of new ideas. Especially in the language of religion and theology new and strengthened forms, new and loftier meanings are developed.

This new and popular element, while naturally most conspicuous in the Old Latin, is also found in the Vulgate, even in those parts which come direct from Jerome's hand. Jerome felt himself, at best, a reviser; the Ciceronian was held in check by the Christian—by reverence for the sacred text, and regard for its familiarity to the Christian reader. The desire to be intelligible was stronger than the desire to be scholarly.

The chief features of the popular style, as found in the Vulgate and, still more, in the uncorrected Old Latin, may be briefly indicated. The use of new and strengthened forms is seen in all the principal parts of speech. Thus:

§ **56.** 1. Nouns and Adjectives are lengthened by the

use of new terminations; diminutives are freely employed; new Abstracts are used, especially Abstracts in the Plural, in a Concrete sense.

2. Verbs are found in fuller and stronger forms, produced by the use of new words or of new terminations. Prepositions are prefixed, sometimes doubled, forming new compounds.

3. Pronouns are added to strengthen the 3rd person, or to supply the lack of the Greek Definite Article.

4. Adverbs are used with the termination *-ter* instead of *-e*; or are combined with prepositions, so as to form an adverbial or prepositional phrase, anticipating the prepositions or adverbs of modern Romance languages.

5. Prepositions are prefixed to Nouns, to strengthen the meaning of the Case-form.

6. In Construction, the Infinitive replaces the classical Subjunctive, and the Present Participle is freely used, either independently, or with the copulative *esse*.

7. The use of Original Speech (*Oratio recta*) becomes more common, while, in Reported Speech (*Oratio obliqua*) the classical Acc. with Infin. gives way to the use of Conjunctions—*quod*, *quia*, or *quoniam*—followed frequently (even generally) by the Indicative.

In a word, we have the first stages of the process by which the synthetical forms of the old classical languages are broken up into the analytical forms of modern speech.[1]

§ 57. The distinguishing features here enumerated fall under three heads: (*a*) *Lexical*, (*b*) *Inflexional*, (*c*) *Syntactical*. The *Lexical* is concerned with *words*, their form (including their spelling), and their meaning. The first question, therefore, is that as to the spelling of words in the Vulgate.

[1] See Roensch, *Itala und Vulgata*, pp. 271 ff.

ORTHOGRAPHY[1]

§ **58.** The spelling here adopted—at least as far as regards the New Test.—is that of the Oxford Critical Edition of the Vulgate N.T., which reproduces the forms found in the oldest MSS., especially the *Codex Amiatinus* (A); it must not be concluded, however, that this or any other ancient MS. is always consistent in its orthography; e.g. A has *temtare* in Gospels, Acts, and Apoc., *temptare* in the Epistles; F (*Fuldensis*) has *cotidie* in Acts 2. 46, *cottidie* in 47, etc., etc. The 'rusticitas' (as Tischendorf calls it) of these MSS. must not be judged by a Ciceronian standard, but must be considered on its own merits; only a brief summary can be given here; for fuller details the reader is referred to the authorities cited below.

The following deviations from customary spelling should be noted:

§ **59. Vowels.** A: conspa*r*sio, para*r*psis. AE: c*ae*lum, c*ae*na (but c*e*naculum), m*ae*rere, p*ae*nitentia (but pr*oe*lium). E: *e*rugo, ingeme*s*cere, intelle*g*ere, negle*g*ere. I: calc*i*amentum, Ar*i*opagus; ab*i*cere, e*i*cere, etc.; Dion*i*sius, h*i*ems, lacr*i*ma. U: ad*u*lescens, epist*u*la, l*u*custa, m*u*rra. Also, as alternative forms, cl*o*dus, intin*g*ere, p*e*dagogus, scab*i*llum, spir*i*t*a*lis, un*g*entum.

§ **60 Consonants.**[2] Bra*b*ium, o*p*tuli; *c*otidie, simula-

[1] See the *Editio Minor*, Praef., pp. xi–xiii; Harden, *Dictionary of the Vulg. N.T.*, Introd., pp. ix–xi; *Psalt. iuxta Hebr.*, Introd., pp. xxvi–xxvii; Tischendorf, *Nouum Testamentum Amiatinum*, Prol., pp. xxvii–xxx.

[2] What is called *betacism* (the interchange of *b* and *v*) causes great confusion in verbs of the first conjugation; even the Sixtine and Clementine editions read *mandauit* in Mt. 4. 6, and *donauit* in Rom. 8. 32, though the Greek has the future in each case.

*c*rum, sepul*ch*rum ; *c*aracter, *c*lamys (but *ch*aos, *ch*arisma) ; hau*t* I Tim. 6. 7 ; or*f*anus, *f*iala ; didra*g*ma ; *h*arena, *h*arundo, *h*olus (but *o*sanna, *u*merus) ; mi*l*ia, ui*l*icus, loque*ll*a, so*ll*icitus ; te*mt*are ; mercen*n*arius, praegna*s* (but quotie*ns*) ; o*p*portunus ; *t*us, *t*uribulum, graba*tt*um, li*tt*era, qua*tt*uor (but li*t*us) ; se*s*centi ; *z*maragdus.

In proper names note: *H*elias, *Hi*eremias, *Hi*ericho, *Hi*erusalem ; Io*h*annes, Isra*h*el, Nathana*h*el ; Sa*rr*a ; Tabi*t*a (but *Th*arsus) ; *Z*myrna.

§ **61. Assimilation.** The tendency of the later MSS. is towards assimilation ; the earlier the MS., as a rule, the more frequent are the unassimilated forms. Thus we have :

adf- (but a*ff*lictio) ; *adl-* (but a*ll*oqui) ; *adp-* (but a*pp*arere) ; *ads-* (but a*ss*iduus, a*s*picere) ; *adt-* (but a*tt*endere), etc.

conl- (but co*ll*igere) ; *conm-* (but co*mm*utare) ; *conp-* (but co*m*prehendere, etc.) ; *conr-* (but co*rr*ipere, co*rr*umpere), etc.

ex- (but e*xs*uperare, e*xs*urgere).

inl- ; *inm-* (but i*mm*olare) ; *inp-* (but i*m*pedimentum, etc.).

Similarly, words are separated which in the Clementine Vulgate are written in one ; *ante quam*, *bene facere*, *pater familias*, etc. (but *etsi*, *etiamsi*).

FORM OF WORDS

Especially as seen in the *lengthening of terminations.*

Nouns

§ **62. Masculine** : (*a*) Agents in *-sor*, *-tor*, thus (of God) circumspector Ecclus. 7. 12, conspector 36. 19, eleuator II Sam. (II Reg.) 22. 3, operator Job 36. 3, Prov. 22. 2, proeliator Isa. 42. 13, redditor Ecclus. 5. 4, susceptor Ps. 3. 4 etc. Also, of men, ascensor Ex. 15. 1 etc. (= rider ; the

Classical term would be *eques*, which also occurs frequently in the Vulgate), belligerator I Macc. 15. 13, 16. 4, institor Job 28. 8 etc., malleator Gen. 4. 22, Job 41. 15, pollinctor Ezek. 39. 15, prospector Ecclus. 3. 34, 11. 32, repromissor Ecclus. 29. 21, 22, separator Zach. 9. 6 (= a stranger), somniator Gen. 37. 19 etc., subsannator Ecclus. 33. 6, susurrator Ecclus. 5. 17.

In the New Testament may be found acceptor, adnuntiator, adpetitor, consummator, discretor, intentator, praecessor, renumerator, seductor, etc.

Corresponding *feminines* in *-trix*; assistrix, habitatrix (Jer. 21. 13), doctrix, electrix, exasperatrix, inritatrix, etc.

(*b*) Abstracts in *-or*: albor Lev. 13. 16, 25, 39 (= whiteness), dulcor Ecclus. 11. 3, placor Ecclus. 4. 13, 39. 23, uiror Isa. 15. 6, 35. 7.

(*c*) Abstracts of 4th Declension in *-us*: apostolatus, bimatus (Mt. 2. 16), accubitus (also disc- and rec-), ducatus (Mt. 15. 14; also O.T.), incolatus Ps. 120. 4 (119. 5), mancipatus, nuptus, obductus, ornatus, etc.

§ **63. Feminine**: Abstracts terminating in *-io*, *-tas*, *-go*, *-antia*, *-ura* etc.; a very large class: e. g.

(*d*) adbreuiatio, absconsio, contritio Isa. 59. 7, Rom. 3. 16 (= destruction), conculcatio, conflatio Jer. 51. 17 (= a molten image), custoditio, defunctio, deminoratio Ecclus. 22. 3 (= disgrace), demoratio, desponsatio, dormitatio, euasio, exauditio, inconsummatio Wisd. (Sap.) 3. 16 (= incompleteness), increpatio, inspiratio, iussio, messio, praestolatio Job 17. 15 (= expectation).

In the New Testament, circumdatio, circumuentio, delibatio, discretio, ieiunatio, oboeditio, resolutio, subministratio, uilicatio.

(*e*) Abstracts in *-tas*: humilitas, maturitas, natiuitas, nimietas Wisd. (Sap.) 4. 4, religiositas Ecclus. 1. 17, 18, 26.

Peculiar to the New Testament are incredulitas, longanimitas, paternitas, etc.

(*f*) Abstracts in *-do* and *-go*: disertitudo Isa. 33. 19, grossitudo I Kgs. (III Reg.) 7. 26, Jer. 52. 21, inquietudo Judith 14. 9, nigredo Nah. 2. 10, pigredo Prov. 19. 15, pinguedo, putredo, salsugo.

(*g*) Abstracts in *-antia* and *-entia*: concupiscentia, extollentia Ecclus. 23. 5, 26. 12, fraudulentia, honorificentia Judith 15. 10, inoboedientia, sufferentia, sufficientia, sustinentia.

(*h*) Abstracts in *-ura*; alligatura, assatura II Sam. (II Reg.) 6. 19, capillatura I Pet. 3. 3, combustura Lev. 13. 28, creatura, delatura, fixura Joh. 20. 25, laesura (= hurtfulness), ligatura, paratura II Chron. 5. 5, percussura, pressura, rasura.

§ **64.** **Neuter**: (*i*) Instrumentals in *-men*, *-mentum*: genimen, linteamen, uitulamen Wisd. (Sap.) 4. 3.

adiuramentum Tob. 9. 5, adsumentum, deliramentum, exsecramentum Ecclus. 15. 13, figmentum, indumentum, inquinamentum, odoramentum, operimentum, spiramentum Job 26. 4, tutamentum.

(*k*) Nouns in *-arium*, *-erium*, *-orium*: adiutorium, atramentarium, cellarium, cinctorium, cucumerarium, emunctorium, inproperium, libatorium I Macc. 1. 23, liciatorium, mutatorium, opertorium, propitiatorium, pulmentarium, reclinatorium, refrigerium, stratorium, sufflatorium.

(*l*) Other forms: cremium Ps. 102. 3 (101. 4), deambulacrum I Kgs. (III Reg.) 7. 2, fundibulum I Macc. 6. 51, gaudimonium Bar. 4. 34, sanctificium Ps. 78 (77). 69, uestibulum.

§ **65** (*m*). **Diminutives** in *-ulus*, *-ellus*, *-illus*, etc., and corresponding feminines and neuters: humerulus, lepusculus, leunculus, pinnaculum, regulus, renunculus, retiaculum,

spiraculum; aratiuncula, auricula, casula, damula, decipula, facula, iuuencula, laguncula (= a bottle), situla (= bucket), sorbitiuncula.

ascella, bucella, capsella, mamilla.

geniculum, olfactoriolum Isa. 3. 20 etc.

§ 66 (*n*). **Adjectives used substantivally.** In all languages adjectives tend to be thus used, their nouns being understood; so in English: General (officer), Cathedral (church), etc. Examples in the Vulgate are:

alba (uestimenta) Joh. 20. 12,[1] altilia (animalia) Mt. 22. 4, byssinum, collecta, conlactaneus, conflatile, ficulnea, magnalia, natale, obrizum, salutare, etc.

The same tendency is seen in *Participles*; *adeptus*, *expectus* become *an adept*, *an expert*. So at Rome the *Praefectus urbi* became a *Praefectus*; as Mommsen says, the participle became a substantive as the office became a substantive office.

§ 67. (*o*) **Simple nouns not found in Classical Latin.** Examples are:

burdo (a mule) II Kgs. (IV Reg.) 5. 17, camus (a bridle), catta (a cat or weasel) Bar. 6. 21, cochlea (a winding staircase), expensa (a levy), framea (a sword), grossus, lamia (the night monster), papilio (a tent),[2] quaternio, refrigerium, sanctuarium, sarabala (hose) Dan. 3. 94, semicinctium (an apron; it has been graecized into σιμικίνθιον Act. 19. 12).

§ 68. (*p*) **Compound nouns.** The Vulgate, and still more the Old-Latin versions, abound in compound nouns; some of them as old as Plautus, others of recent growth and occasionally of Christian coinage.

[1] So the 1st Sunday after Easter was called *Dominica in albis*, because the newly-baptized still wore their white robes.

[2] Whence the Italian *padiglione*, the French *pavillon*, and our own *pavilion*.

Of the former class are such words as : multi-, stulti-, uaniloquium, deliramentum, despoliator, stabilimentum, etc.; also adjectives, as condignus, uaniloquus, uersipellis. Of the latter class: consenior I Pet. 5. 1, inconsummatio, ineruditio, inmemoratio, inordinatio, muscipula, sanguisuga (horseleach) Prov. 30. 15.

Adjectives

§ **69.** The Vulgate is rich in adjectives, especially verbals in *-bilis*, *-atus*, and *-itus*, and negatives in *in*. Examples are:

accensibilis Hebr. 12. 18, acceptabilis, contemtibilis, corruptibilis (*φθαρτός*), deprecabilis, desperabilis, docibilis, inmarcescibilis (*ἀμάραντος*), inaccessibilis, incessabilis (*ἀκατάπαυστος*) II Pet. 2. 14, inconfusibilis, inconmunicabilis (*ἀκοινώνητος*) Wisd. (Sap.) 14. 21, incorruptibilis (*ἄφθαρτος*), incredibilis, indeclinabilis, inexterminabilis, inextinguibilis, ininterpretabilis, inportabilis, inrationabilis, inreprehensibilis, inscrutabilis, inuestigabilis (= *οὐκ εὔγνωστος* Prov. 5. 6, = *ἀνεξιχνίαστος* Rom. 11. 33, Eph. 3. 8),[1] mensurabilis, motabilis (Gen. 1. 21 ; the active sense is un-Latin), odibilis, passibilis, penetrabilis, persuasibilis, rationabilis, reprehensibilis (*κατεγνωσμένος*), suadibilis, tractabilis, uenerabilis.

§ **70.** Other adjectives in *-lis* are: hybernalis, originalis, pascualis, principalis, subiugalis, tornatilis.

§ **71.** Verbals in *-atus*, *-itus*: ceruicatus Ecclus. 16. 11, cordatus, crapulatus, disciplinatus, linguatus, muratus (= walled) Num. 13. 20, murratus (mingled with myrrh), rubricatus, timoratus (= *εὐλαβής*) Lk. 2. 25, Act. 8. 2, uiratus (virtuous) Ecclus. 28. 19. In *-itus*: compeditus, ignitus, etc.

[1] See also below, § 74.

§ **72.** Verbals in *-arius*, *-orius*, often used as nouns, denoting the follower of a trade or calling: administratorius Hebr. 1. 14, arcarius, auricularius (a secreto = a privy councillor) II Sam. (II Reg.) 23. 23, caementarius, focarius, plagiarius (kidnapper) I Tim. 1. 10, scenofactorius, stabularius.

§ **73.** Terminations in *-anus*, *-cius*, *-inus*, *-osus*, etc.: hortulanus Joh. 20. 15, quadriduanus Joh. 11. 39, temporaneus, empticius, pellicius, subcinericius, morticinus, serotinus, primitiuus, linguosus, querulosus, tremebundus.

§ **74.** Adjectives compounded with *in-* and *re-*. Negatives with *in-*: those terminating in *-bilis* have been given above (§ **69**); others are: inaquosus, inconsummatus Wisd. (Sap.) 4. 5, indeficiens Ecclus. 24. 6, indisciplinatus, inlamentatus II Macc. 5. 10, inpaenitens Rom. 2. 5, insensatus: with *re-*; reprobus.

§ **75.** Adjectives compounded with prepositions:

cum: coaequalis, commendaticius II Cor. 3. 1, complacitus Ps. 77. 7 (76. 8 complacitior), concorporalis Eph. 3. 6, condignus, conducticius I Mac. 6. 29, configuratus, conformis Rom. 8. 29, coniugalis Ruth 1. 12, consanguineus.

per: perantiquus Jos. 9. 5, pergrandis Jos. 24. 26, perlucidus Apoc. 21. 21, permagnificus Esth. 2. 18, permodicus II Chron. 24. 24, perpaucus, persenilis Jos. 23. 1, perualidus Isa. 30. 14.

prae: praeclarus, praegrandis Ezek. 13. 11, praesagus Gen. 41. 11, praestabilis Joel. 2. 13, praeualidus Isa. 31. 1.

super: supergloriosus Dan. 3. 53, superlaudabilis *ib.*, supersubstantialis Mt. 6. 11, superuacuus.

§ **76.** Adjectives compounded with other words: animae-

quus, falsiloquus Job 16. 9, longaeuus, longanimis, omnimodus Isa. 66. 11, primogenitus, pusillanimis, secundoprimus Lk. 6. 1, unanimis, unicolor Gen. 30. 35, unicornis, unigenitus, unoculus Mt. 18. 9.

§ **77.** Participles used as adjectives[1]: benedictus, beneplacitus, circumornatus Ps. 144 (143). 12, compositus, conelectus I Pet. 5. 13, discalceatus, inargentatus Baruch 6. 7, 50, 56, 70, insensatus, placitus, sensatus, superadultus I Cor. 7. 36, timoratus.

Verbs

§ **78.** (*a*) Simple: bullire Job 41. 22 (cf. It. bollire, Fr. bouillir), cudere Isa. 41. 7 (to strike), minare (cf. It. minare, Fr. mener), plicare, se tricare Ecclus. 32. 15 (to linger).

§ **79.** (*b*) Derived:

(i) From nouns: aeruginare, angustiare, baiulare, buccinare Ps. 81. 3 (80. 4), compedire, crapulari Ps. 78 (77). 65, dulcorare Prov. 27. 9, hereditare, mensurare, meridiare Job 24. 11, plagare Zach. 13. 6 (= to smite), saginare, sagittare, scopare, sponsare, tribulare, triturare.

(ii) From adjectives: amaricare Apoc. 10. 9, 10, anxiari, breuiare, captiuare, decimare (to tithe), dementare Act. 8. 11, exossare Jer. 50. 17 (to break the bones), humiliare, ieiunare, inquietare, malignare, mediare Joh. 7. 14, naufragare I Tim.

[1] That is, used to express *state* not *action*, used as epithets not as predicative adjectives; of course all participles are adjectival in *form*; they 'take part' of the properties of the adjective. This may happen with all four participles: the *present* suffering, the *future* glory, a well-*instructed* man, holy and *reverend* is His name. The ill-instructed reader may fall into the trap of applying it in Acts 7. 22, where the A.V. tells us that Moses was *learned* in all the wisdom of the Egyptians; but the Greek is ἐπαιδεύθη and the Vulgate *eruditus est*; the R.V. removes all ambiguity by rendering *was instructed*.

1. 19, obuiare, onustare Judith 15. 7, pigritari Act. 9. 38, principari Mk. 10. 42, propitiari, similari Hebr. 2. 17, tristari, ueterare Hebr. 8. 13.

(iii) From comparatives: minorare.

(iv) From superlatives: pessimare, proximare.

(v) From adverbs: elongare, manicare (from mane) Lk. 21. 38.

§ 80. Verbs compounded with prepositions:

ab: abhorrescere II Mac. 6. 12, ablactare (to wean).

ad: adaquare Gen. 29. 2, addecimare I Kgs. (III Reg.) 8. 15, adimplere, adleuiare, adpretiare, adpropiare, adproximare Ps. 32. 10 (31. 9), adunare.

circum: circumaedificare Lam. 3. 7, circumcingere Ecclus. 45. 9, circumfodere Isa. 34. 15, circumfulgere, circumlegere Act. 28. 13, circumuallare Isa. 29. 2.

cum: coadunare Joel 2. 16, coagulare, coambulare Wisd. (Sap.) 19. 20, coangustare, coaptare Ex. 36. 32, cohabitare, conlaborare, conluctari Ecclus. 51. 25, conmaculare, conmandere Prov. 30. 14, conmanducare Apoc. 16. 10 (= gnaw), conpati, conplantare Rom. 6. 5, conregnare II Tim. 2. 12, conresuscitare Eph. 2. 6, conuesci Act. 1. 4.

de: decaluare, decantare, decertare, decollare (= behead), deferuere Esth. 2. 1, defraudare, deglutire, dehonestare Prov. 25. 8, denigrare, despumare Jude 13, desternere Gen. 24. 32 (= ungird), deuiare, deuitare (= avoid).

dis-: diffamare, diffugere, disceptare, discooperire, discriminare Judith 10. 3.

e, ex: effugere, elucescere, elucidare Ecclus. 24. 31, excerebrare Isa. 66. 3, excolare Mt. 23. 24, excoriare Mic. 3. 3, exporrigere Ecclus. 14. 13, exsufflare.

in: incrassare, inebriari, infatuare, inhonorare, inlucescere, inminuere, inproperare, insufflare.

ob: obdulcare Judith 5. 15, obdurare, obfirmare, obmutescere, obstupescere, obtenebrare, obturare, obumbrare.

per: pereffluere Hebr. 2. 1 (= drift away), perlinire Wisd. (Sap.) 13. 14, permundare Mt. 3. 12, perstillare, pertransire, perurgere.

prae: praecellere, praecogitare Mk. 13. 11, praedestinare, praefinire, praeordinare.

praeter: praeterfluere, praetergredi, praetermittere.

pro: prolongare, propalare Hebr. 9. 8, propitiari, propurgare Ecclus. 7. 33, proscindere Isa. 28. 24, protestari.

re: reaedificare, reexpectare Isa. 28. 10, 13, refigurare Wisd. (Sap.) 19. 6, refocillare, regenerare I Pet. 1. 3, reinuitare Lk. 14. 12, remandare Isa. 28. 10, 13, repropitiare, respergere, retrudere Gen. 41. 10.

sub: subinferre II Pet. 1. 5, subintrare, sublimare, subnauigare Act. 27. 4, subneruare (= to hamstring), subsannare (= to laugh at), subsilire II Sam. (II Reg.) 6. 16.

super: superabundare, superaedificare, supercrescere, superextendere, supergaudere, superinpendere II Cor. 12. 15, superinduere II Cor. 5. 2, superlucrari Mt. 25. 20, superordinare Gal. 3. 15, superseminare Mt. 13. 25, superuestire II Cor. 5. 4.

supra: suprasedere Ecclus. 33. 6.

trans: transfigurare, transnauigare, transplantare, transuadari Ezec. 47. 5, transuertere.

Some of the verbs given above are, as may be seen, compounded with two prepositions: many other compound forms may be detected in the Old Latin MSS. Compounds otherwise formed, such as *ualefacere*, may be treated as two separate words.[1]

§ 81. Verbs in *-ficare*. These verbs form a special class,

[1] See the *Praefatio* to the Editio minor of the Vulgate N.T., p. xiii.

and though they are found in both Testaments yet the examples with which we are most familiar occur more frequently in the New: e. g. castificare I Pet. 1. 22, clarificare, conuiuificare, gratificare, saluificare occur *only* in the New Testament; mirificare on the other hand is found only in the Old: aedificare, beatificare, fructificare, glorificare, honorificare, iustificare, laetificare, magnificare, mortificare, pacificare, sacrificare, sanctificare, significare, testificare, uiuificare occur in both.

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IV

LEXICAL PECULIARITIES (*continued*)

B. NEW AND UNUSUAL MEANINGS

§ 82. Here we reach the heart of the subject; not the form but the *meaning* of words. The deeper thoughts which underlay the original Hebrew and Greek demanded not only new words but a new use of old words, in order to express the higher ideals of the new faith and the new life. Even the Old Testament was translated into Latin by men who were living in the light of the New.

§ 83. Only a selection of new meanings and of references can be given here, in the order of the different parts of speech.

Nouns:

allocutio = satisfaction, comfort: Wisd. (Sap.) 3. 18, 8. 9, 19. 12.

ambitio = pomp: I Macc. 9. 37, Act. 25. 23.

animositas = wrath: Hebr. 11. 27.

argumentum = (1) token: Wisd. (Sap.) 5. 11, 19. 12; (2) a riddle, dark speech: Wisd. (Sap.) 8. 8.

articulus = point of time: Gen. 7. 13.

causa: sine causa = in vain: Gal. 3. 4.

conditio = creation: Ezek. 28. 15.[1]

confessio = praise, thanksgiving; cf. confiteri.

confusio = shame: Hebr. 12. 2, Jude 13.

[1] 'Idem est *condere* quod *creare*; quamquam in Latinae linguae consuetudine dicatur aliquando *creare* pro eo quod est *gignere*; sed graeca discernit. Hoc enim dicimus creaturam quod illi κτίσμα uel κτίσιν uocant; et cum sine ambiguitate loqui uolumus non dicimus *creare* sed *condere*', Aug. *De fide et Symb.* 5.

conquisitio = questioning: Act. 15. 7.
consummatio = completion.
conuersatio = manner of life.
correptio = reproof, correction: Tit. 3. 10.
depositio = laying aside: I Pet. 3. 21, II Pet. 1. 14.
detractio = slander: I Pet. 2. 1. In the New Test. only in Plur.
diffidentia = unbelief: Rom. 4. 20, Eph. 2. 2, 5. 6.
eloquium = word (frequent in Pss.)
funis, funiculus = measuring-line, lot.
honestas = wealth: Ecclus. 11. 14.
incola = foreigner.
inflatio = swelling (insolence): II Cor. 12. 20.
intentio = thought, purpose: Hebr. 4. 12.
iubilum = joyful shout: II Sam. (II Reg.) 6. 15.
iudicium = sentence: Jer. 26. 11.
iustitia = righteousness.
lacus = pit: Mk. 12. 1, Apoc. 14. 19.
libum = drink-offering.
lignum = tree: Jer. 11. 19 (but see the A. and R.V. there); of the cross: Act. 5. 30, 10. 39, 13. 29, Gal. 3. 13, I Pet. 2. 24; of the stocks: Act. 16. 24; plur. = staves: Mc. 14. 43, 48.
maleficus = sorcerer.
medietas = half.
opinio = rumour (ἀκοή): Mt. 4. 24, 24. 6 (plur.)
oratio = prayer.
praeuaricatio = transgression (so praeuaricator = transgressor).
querella[1]: sine querella = blameless: Lk. 1. 6.

[1] In the A.V. of Col. 3. 13 'if any man have a *quarrel* against any', the 'quarrel' is a rendering of the Vulgate *querella* rather than of the Greek μομφή (R.V. *complaint*).

redemptor = redeemer (Hebr. *gō'ēl*) : Act. 7. 35 of Moses.
reditus = produce.
refectio = guest-chamber : Mk. 14. 14.
saeculum = time, past, present, or future ; in saecula = for ever.
similitudo = by-word ; parable (but also constantly in the sense of likeness).
stabulum = inn : Lk. 10. 34.
substantia : omnem substantiam = every living thing Gen. 7. 4 etc. ; = goods, possessions : Lk. 8. 43, 15. 12 etc.
susceptor = helper (frequent in Pss.).
testamentum = covenant.
testimonium = witness, often used of the ark and of the tabernacle.
titulus = monument (in Old Test.) II Sam. (II Reg.) 18. 18.
traductio = reproof : Wisd. (Sap.) 2. 14 etc., and so the verb = to expose to reproach : Mt. 1. 19, Col. 2. 15.
uacuitas = leisure, indolence : Wisd. (Sap.) 13. 13.
uirga = rod, sceptre.
uirtus = power, army ; 'Dominus uirtutum' = Lord of hosts (chiefly in Pss.) ; plur. = mighty works ; also of a class of Angels : Eph. 1. 21, I Pet. 3. 22.
uisitatio = visitation by God : Lk. 19. 44, I Pet. 2. 12, 5. 6.

Abstract for concrete :

accubitus, discubitus, recubitus = seat.
captiuitas = captives : Eph. 4. 8 ; cf. Ps. 68. 18 (67. 19) etc.
desiderium = thing desired : Ps. 21 (20). 3, 78. 30 (77. 29).
indictio = men forming a levy : I Kgs. (III Reg.) 5. 13, 14.
obligatio = bond : Act. 8. 23.
sanctificatio = sanctuary : Ps. 114 (113). 2.
transmigratio = captives : Ezek. 3. 11, 15 etc.

Abstract nouns are constantly used in the Plural—especially in the Pss.—to denote concrete instances ; cf. the

'negligences and ignorances' of our Litany. The 119th (118th) Psalm alone furnishes numerous examples: eloquia, iudicia, iustificationes, iustitiae, miserationes, misericordiae, testimonia.

§ 84. **Adjectives:**

aerius = sky-blue: Esth. 1. 6, 8. 15.
contrarius = on the way to: Ecclus. 23. 12 (15).
modicus = small, of time etc.[1]; a word characteristic of popular Latin; *pusillus* is also used, but less frequently; *paruus* rarely (only once in the New Test., Act. 12. 18).
pacificus = a peace-offering (with uictima or hostia).
pinguis = fruitful: Num. 13. 21, Ps. 68. 15 (67. 16) etc.
rudis = undressed (of cloth): Mt. 9. 16, Mk. 2. 21.
saecularis = eternal (of times): II Tim. 1. 9, Tit. 1. 2; also = worldly, having to do with this world: I Cor. 6. 3, 4, Hebr. 9. 1.
singularis = alone: Mk. 4. 10 etc.[2]
uacuus: in uacuum = in vain (*εἰς κενόν*): II Cor. 6. 1, Gal. 2. 2; uacuum (sc. tempus) = leisure: I Cor. 16. 12.

§ 85. **Verbs:**

abire = go (simply): Mt. 12. 1 etc.
abnegare = reject, deny.
accipere = take (simply).
adhaerere, *aedificare*: used in figurative sense.
aemulari = desire: I Cor. 12. 31, 14. 1, 39.
colligere = entertain: Mt. 25. 35, 38, 43.
communicare = defile.
compungere: in pass. = to feel remorse: Act. 2. 37.
concutere = strike: Job. 1. 19, Lk. 3. 14.

[1] See Löfstedt, p. 71.

[2] In Ps. 80. 13 (79. 14) occurs the expression *singularis ferus* = the wild boar Ital. *cinghiale*, French *sanglier*).

deferre = respect, defer to: Dt. 28. 50.
dimittere = (1) dismiss: Lk. 2. 29 etc.; (2) forgive Mt. 6. 12 etc.; (3) leave behind: Gen. 42. 33; (4) permit: Mt. 3. 15.
dissimulare = forbear: I Sam. (I Reg.) 23. 13.
dormire = die: I Cor. 7. 39 etc.
emendare = chastise (*παιδεύειν*): Lk. 23. 16.
eructare = utter: Pss., and Mt. 13. 35.
euacuare = bring to naught: Rom. 3. 3.
festinare = strive: Hebr. 4. 11.
intendere = look on, regard.
meditari = imagine (with acc.)
mittere = put (Fr. *mettre*); also = cast[1]: Mt. 22. 13.
nubere = marry (general).
opponere = take in pledge: Dt. 24. 6.
peregrinari (*in*) = take strangely, be surprised at: I Pet. 4. 12.
perire: be lost.
possidere = acquire: Gen. 4. 1, Lk. 18. 12.
praeterire = pass by: Mt. 24. 35, Lk. 10. 31.
regnare = become king: II Kgs. (IV Reg.) 12. 1.
retinere = keep in mind: II Thess. 2. 5.
silere = rest Lk. 23. 56; frequent in I Macc.
sustinere = wait for; frequent in Pss.
uelle: intrans. = delight: Ps. 112 (111). 1; trans. desire: Mt. 27. 43.
uidere = beware: Mt. 18. 10.

§ 86. **Verbs modified in meanings.**

(*a*) Transitives used intransitively:

auertere: Ps. 89. 45 (88. 47); the pass. is also used in the same sense: Dt. 31. 20.
conuertere: Baruch 4. 28, I Macc. 1. 21, Act. 7. 42.

[1] So in Mt. 5. 29; but in 30 the Vg. has *eat* (Gr. plur. *βληθῇ* in 29; *ἀπέλθῃ* ℵBD min. in 30, and Jerome followed these MSS.).

elongare = be far: Ps. 55. 7 (54. 8).
mediare: Joh. 7. 14.
prosperare: Ps. 118 (117). 25.
recordari (*aduersum*): Neh. (II Esdr.) 13. 29.
retardare: Ecclus. 16. 14, 51. 32.

(*b*) Intransitives as transitives:
complacere: Ps. 35 (34). 14.
emanare: Jac. 3. 11 (emanat . . . aquam).
germinare: Gen. 1. 11, 3. 18 etc.
pluere: Ex. 9. 18, 23, Lk. 17. 29 etc.
potare: Ps. 36. 8 (35. 9), Apoc. 14. 8 etc.
reclinare: Judg. 16. 19, Mt. 8. 20, Lk. 2. 7.
transmigrare: Lam. 4. 22.
tremere (sermones meos): Isa. 66. 2.

(*c*) Personal as impersonal:
capit = it is possible: Lk. 13. 33.
complacet = it is a pleasant thing to: Ps. 40. 16 (39. 14), Lk. 12. 32 etc.

(*d*) Impersonal as personal:
paenitere: Mk. 1. 15, Apoc. 2. 21 etc.
taedere: II Kgs. (IV Reg.) 10. 32, Mk. 14. 33.

(*e*) Active as deponent, i. e. used in passive form with active meaning:
certari: Ecclus. 11. 9.
murmurari: Ex. 16. 8, Num. 14. 2.
obscurari = hide: Ps. 139. 11 (138. 12).

(*f*) Deponent used in active form:
gratificare: Eph. 1. 6.
lamentare: Mt. 11. 17, Lk. 7. 32.

(*g*) Deponent with passive meaning:
admirari = be admired: Ecclus 24. 3.
consolari: II Sam. (II Reg.) 13. 39, Ps. 77. 2 (76. 3) etc.
demoliri: Ezek. 6. 6, Joel 1. 17, 2. 8.

interpretari: frequent in the phrase 'quod (qui) interpretatur' etc.

metiri = be measured: Jer. 33. 22, Amos 7. 17, Mt. 7. 2 (cf. remet. Mk. 4. 24, Lk. 6. 38); in Apoc. 21. 17 the best MSS. read 'mensus est murus', though the Sixtine and Clementine editions have 'mensus est murum' and the Greek is ἐμέτρησεν τὸ τεῖχος.

promereri = be favourably impressed: Hebr. 13. 16.

testificari: Rom. 3. 21 (testificata = μαρτυρουμένη).

(*h*) Passive with middle or reflexive meaning[1]:

confundi = be ashamed of: Mk. 8. 38.

glorificari = exalt oneself: Ex. 14. 4, 17, 18, Ezek. 28. 22, I Macc. 3. 14.

laudari: frequent in Pss. in the sense of 'boast oneself, glory', see Pss. 10. 3 (9. 25), 34. 2 (33. 3), 44 (43). 9, 63 (62). 12, 64. 10 (63. 11), 105 (104). 3, 106 (105). 5.

magnificari = exalt oneself: Ps. 20. 5 (19. 6), Ezek. 38. 23, Dan. 11. 36.

saluari: Act. 2. 40.

§ 87. **Adverbs:**

adhuc = yet, still: adhuc ex utero (while still in) Lk. 1. 15; so in comparison, adhuc excellentiorem uiam (still more excellent) I Cor. 12. 31, cf. Ps. 92. 13 (91. 15), Hebr. 7. 15; see also Mt. 26. 65, Mk. 14. 63, Apoc. 22. 11; with negative = not yet: II Chr. 20. 33, Prov. 8. 26, Mk. 11. 2, Hebr. 11. 7; = no longer: I Tim. 5. 23.

[1] This use is quite natural, as the passive was originally a reflexive. It is found in Vergil: 'Libyae uertuntur ad oras', *Aen.* i. 158, 'implentur ueteris Bacchi', *ib.* 215, 'inutile ferrum cingitur', ii. 511. So obliuiscor, reminiscor, etc., and the 'semi-deponents'; compare the Italian *non mi recordo*, the French *je m'en souviens*, or the English *boast themselves* (Ps. 49. 6), *remember themselves* (Ps. 22. 27 P. B.).

alioquin = otherwise: Mt. 6. 1, 1 Cor. 5. 10, 7. 14, Hebr. 9. 17.

aliquando = ποτέ: 'tandem aliquando' Rom. 1. 10, Phil. 4. 10; with negative: II Pet. 1. 21.

amplius = further, besides: Eccl. 3. 9, Joel 2. 27.

ante: 'paulo ante' Wisd. (Sap.) 15. 8, II Mac. 3. 30, 6. 29, 9. 10; 'ante et retro' Apoc. 4. 6.

deinde: of succession in order (= ἔπειτα): I Cor. 15. 46, I Thess. 4. 17.

forsitan, *forte* = ἄν: Ps. 81 (80). 15, 119 (118). 92, Mt. 11. 23.

hic = herein: Apoc. 13. 10.

iam nunc (with futuri sunt): Gen. 41. 35 and frequently.

ibi for *eo*, and *ubi* for *quo*, after verbs of motion; ueniens ibi: II Macc. 2. 5, cf. Neh. (II Esdr.) 13. 9; *ubi* for *quo* is not found in the Vulg. but often in the Old Lat. MS. *d*.

igitur = in questions; quid igitur lex? Gal. 3. 19.

illic = ibi; hic aut illic: Mt. 24. 23.

ita = yes, verily: Lk. 11. 51, 12. 5, Philem. 20; non ita = no: Act. 16. 37 (οὐ γάρ, no indeed).

itaque: Mt. 12. 12; idcirco is also very common.

mane = to-morrow: I Sam. (I Reg.) 9. 19; thence pop. Lat. *demane*, Ital. *dimani*, *domani*, Fr. *demain*.

necnon = also: I Chr. 1. 22, II Chr. 35. 9.

ne omnino = not at all: Act. 4. 18, cf. ne ultra, 17.

nimis ualde = very, exceedingly (so in early Latin): Ezek. 9. 9, 37. 10.

non ... neque = not even; ita ut non caperet neque ad ianuam: Mk. 2. 2, cf. 3. 20, I Cor. 5. 11; neque ad horam: Gal. 2. 5.

paulominus = almost (minimum abfuit quin): Pss. 94 (93). 17, 119 (118). 87.

prout = according as: Tob. 1. 19, Mk. 4. 33, Act. 2. 45.

quemadmodum: in O.T., chiefly in Pss. and Wisd.; in N.T. it sometimes = how: so Lk. 8. 47, 21. 14, 22. 4, 23. 55, Act. 15. 14.

quomodo = even as: II Pet. 1. 3.

sic . . . sic = one way . . . another way: I Cor. 7. 7.

sicut . . . et = as . . . so: Mt. 6. 10, Act. 7. 51.

simul = altogether: Gen. 46. 7, Ex. 36. 30.

tunc: 'ille tunc mundus' = ὁ τότε κόσμος: II Pet. 3. 6.

usque = even, with words denoting time, place, and repetition:

(*a*) time: usque nunc, adhuc (= hitherto), modo, in hodiernum diem; usque dum: Lk. 12. 50.

(*b*) place: usque huc, in atrium: Mk. 14. 54; foras ciuitatem: Act. 21. 5.

(*c*) repetition: usque septies: Mt. 18. 21. Quousque? and usquequo? are frequent; usquequaque (= utterly): four times in Ps. 119 (118).

§ 88. Conjunctions and additional particles.

dummodo = provided that: only twice in the Vulgate, Gen. 19. 8 (d. uiris istis nihil mali faciatis), and Act. 20. 24 (d. consummem cursum meum = ὡς τελειῶσαι), see R.V. mg.

enim: resumptive; placuit e. eis: Rom. 15. 27; quid enim? (= τί γάρ): Phil. 1. 18.

ergo: with other particles (quia, quoniam, si): Hebr. 2. 14, 4. 6, 12. 8, I Joh. 4. 19; in questions: Mt. 13. 27, 26. 54, Joh. 18. 37, Gal. 3. 21.

et = also; propterea et: Lk. 11. 49, cf. 12. 41; et quidem = yes, indeed: Rom. 10. 18; exclamatory = why! Act. 8. 31(πῶς γάρ).

etenim = for, yea: frequent in Pss., e.g. 37 (36). 25, 84. 3 (83. 4), Joh. 13. 13.

etiam = yea, even so: Mt. 13. 51, Lk. 10. 21, Act. 5. 8, Apoc. 22. 20.

non = nay: Joh. 1. 21, II Cor. 1. 18, 19, Jac. 5. 12.

numquid = *num* in questions: Mt. 12. 23, Rom. 9. 20, I Cor. 11. 22.

nusquam = in no way, not indeed; II Macc. 11. 4, n. recogitans dei potestatem; Hebr. 2. 16, n. enim angelos adprehendit.

puta: ut puta (*εἰ τύχοι*): I Cor. 14. 10, 15. 37.

putas, putasne: introducing questions; putasne uiuent ossa ista? Ezek. 37. 3; quis putas (*ἄρα*) maior est? Mt. 18. 1 and frequently.

quidem . . . autem (*μέν . . . δέ*): II Tim. 4. 4.

quidnam = whatever: Act. 5. 24 etc.

quippini = yea rather: Lk. 11. 28 (see the note on this passage in the *Editio maior* of the Oxford Vulgate).

quod with other particles:

eo quod (*ὅτι*): Gen. 3. 10, Isa. 53. 11, 12 and frequently.

iuxta quod (*καθότι*): Act. 2. 24.

propter quod (*διότι, οὗ ἕνεκεν*): Lk. 4. 18, Act. 8. 11, 18. 10.

quoniam quidem = since: Lk. 1. 1, Rom. 3. 30, II Cor. 5. 19.

saltem with negative = ne . . . quidem: Jos. 10. 28, II Sam. (II Reg.) 13. 30.

sed = yea: II Cor. 7. 11; sed et = yea, and: Joel 1. 20, Dan. 6. 22, Lk. 24. 22; et si . . . sed (*εἰ καὶ . . . ἀλλά*) = even though . . . yet: II Cor. 5. 16; sed neque = yea . . . not: Dan. 2. 10; so often in old Latin.[1]

siquidem = since: Lk. 6. 33; s. sunt dii multi (*ὥσπερ*): I Cor. 8. 5.

utique = yea, indeed: Ps. 58. 1 (57. 2); in apodosis, si . . . dedissem u.: Ps. 51. 16 (50. 18); in answer to a question

[1] See Löfstedt, p. 179.

= etiam, but stronger, = yea : Mt. 9. 28 ; non utique = not indeed : I Cor. 5. 10.

uero = but ; autem . . . uero (= δὲ . . . δέ) : Act. 3. 15.

uerumtamen = nevertheless : very frequent in O.T. and in S. Luke ; cf. Phil. 3. 8 (= ἀλλὰ μενοῦνγε).

[For prepositions and subordinating conjunctions see under Syntax, §§ **111**, **117**, **140** ff.]

§ **89**. Most of the meanings noticed above represent a stage on the way to modern speech. Still we must beware of assuming that words in this stage bear the same meanings as now : such words as gratificare (Eph. 1. 6), malitia, praeoccupatus (Gal. 6. 1), pupillus, scandalizare do not represent what the average Englishman would expect ; and there are many others. This caution extends even to cases in which the corresponding English word is found in our A.V., such as convenient, conversation, honest, injurious, mansion, mortify, offence, prevent, virtue. The age of the A.V. and of Shakespeare was, indeed, the classical age of English ; but the English language, like the Latin of the first Christian centuries, could never stand still.

V

INFLEXIONAL PECULIARITIES

§ 90. Little need be said with respect to inflexional peculiarities, i. e. irregularities chiefly in declension and conjugation; especially as these occur chiefly in the Old Latin versions (above all in *d*) and were, as a rule, silently corrected by Jerome in his revision of the New Testament. Still, as Augustine,[1] when addressing the unlearned, was contented for the sake of clearness to use the 'barbarian' *ossum* in place of *os* (which though *magis Latinum* was *minus apertum*), we must not be surprised to find some grammatical irregularities in the Vulgate itself.

Nouns.

§ 91. (*a*) Variations in Declension.

First for third: collyridam II Sam. (II Reg.) 6. 19; craterarum Isa. 22. 24; hebdomadarum [2] Dan. 10. 2; Helladam I Macc. 8. 9; lampadarum Ezek. 1. 13.

Second for third: ossum (Old Lat., as above); pauos I Kgs. (III Reg.) 10. 22; praesepio Lk. 2. 7, 12, 16, 13, 15.

Third for second: diaconibus Phil. 1. 1, -nes I Tim. 3. 12 (-ni ℌ 𝔗).

First for second: tribulas I Chron. 20. 3, 21. 23.

Second for first; margaritum Prov. 25. 12.

[1] Aug. *de doctr. Christ.* III. 3 (on Ps. 139 [138]. 15).

[2] The use of *hebdomas* for a *week* is derived from the Hebrew through the LXX.

Second for fourth: tonitruo Isa. 29. 6, tonitruorum Apoc. 19. 6 (D ℌ ℂ).

(*b*) Variation in number.

Sing. for Plur. (the classical form): altare, scala, sertum.

Plur. for Sing.: see Hebraisms and Abstracts (§§ **17, 83**).

Adjectives.

§ **92.** (*a*) Irregular comparison:[1]

complacitior Ps. 77. 7 (76. 8); necessarior I Cor. 12. 22.

(*b*) Numerals:

uno as dat. Ex. 27. 14.

(*c*) Possessive:

meus as voc. Deus meus, meus Deus frequently.

(*d*) Indefinite:

alterae as dat. generationi alterae Joel 1. 3.

infidele as abl. cum infidele (so the best MSS.) II Cor. 6. 15.

mare as abl. in mare Mk. 5. 13 and possibly 1. 16 (see the notes to these passages in the *Editio maior* of the Vulg.).

§ 93. Verbs.

odi is conjugated throughout as if from *odire*: thus we have odiet, odient, odibunt (Prov. 1. 22), odiui, odite, odiens, etc.

compounds of *-eo* have perfect in *-iui*, so exiui Mt. 12. 44, Mk. 11. 11 etc.; exies Mt. 5. 26, exiet Mt. 2. 6.

conjugations are confused: e. g. second and third, attondent and -entur Ezek. 44. 20, Nah. 1. 12, lambuerunt, etc. Jud. 7. 5, 6, 7; third and fourth, liniunt Ezek. 13. 11, 15, liniri Lev. 14. 42, accersire Act. 10. 22.

other irregularities: uetati sunt Act. 16. 6; absconsus

[1] See also below, § 94.

Ecclus. 1. 39, 4. 21, 16. 22, 27. 19; absconsus is very common in the Old Latin; orditus Isa. 25. 7; frixus II Sam. (II Reg.) 6. 19, 17. 28, I Chron. 16. 3; prendiderunt, etc. Ioh. 21. 3, 10; metibor Ps. 60. 6 (59. 8).

Here for convenience may be noted other irregularities, not inflexional, in the use of Adjectives, Adverbs, and Pronouns, which cannot easily be grouped under any other heading.

§ 94. **Adjectives.**

(*a*) Irregular Comparison by the use of Adverbs, magis, plus, nimis: magna erit plus quam Hag. 2. 10, plus impia quam Ezek. 5. 6, magis pluris estis Mt. 6. 26.

(*b*) Double comparison: beatius est magis dare Act. 20. 35, multo magis melius Phil. 1. 23, plus magis Mk. 6. 51, utilius est illi si . . . quam ut Lk. 17. 2; quam = rather than, ita gaudium erit . . . quam Lk. 15. 7.

(*c*) The Comparative is used to imply some excess of the positive quality (this is quite classical): fac citius Joh. 13. 27, quasi superstitiosiores Act. 17. 22, sicut tu melius nosti Act. 25. 10; minus sapiens (= *παραφρονῶν*) II Cor. 11. 23; firmiores (*δυνατοί*) Rom. 15. 1.

(*d*) Superlative expressed by multum, or nimis, with positive: inclitus multum II Chron. 18. 1, multum misericors Ps. 103 (102). 8, iustus multum Eccl. 7. 17, pulchra nimis Gen. 12. 14.

(*e*) Interchange of degrees. Positive for superlative: mandatum magnum Mt. 22. 36, quam celeriter (= *ὡς τάχιστα*) Act. 17. 15. Comparative for superlative: maior his I Cor. 13. 13, minor est in regno caelorum Mt. 11. 11. Superlative for positive: very frequent, especially with optimus, pessimus, maximus, minimus; so caris-

simus (= ἀγαπητός) Mk. 9. 7 and constantly, dilectissimus Rom. 16. 8, Heb. 6. 9, Jac. 1. 16, 2. 5, nequissimus (= πονηρός) Wisd. (Sap.) 3. 12, Eph. 6. 16, pacatissimum (= εἰρηνικόν) Hebr. 12. 11; and, following the Greek, optimus (= κράτιστος) Lk. 1. 3, Act. 23. 26, 24. 3, 26. 25. Superlative for comparative: minimum est omnibus seminibus Mt. 13. 32, plurimam (πλείονα) hostiam quam Cain Hebr. 11. 4. Primus is used naturally for the first of two Joh. 19. 32, Hebr. 10. 9.

(*f*) Correlatives: unus . . . et unus Mt. 24. 40, 27. 38; but also unus . . . et alius and unus . . . et alter; in altero quidem . . . in altero autem Hebr. 10. 33; quis . . . alius I Cor. 3. 4.

(*g*) Numerals: *unus* for *quidam* (see § **107**); unus . . . non (= not one), unus = primus, etc. (see Hebraisms, § **23**); octauus Noe (= Noah and seven others) II Pet. 2. 5.

§ **95.** **Adverbs.** Unusual connexion.

(*a*) With nouns: de terra procul, Isa. 13. 5, in tempore uespere Isa. 17. 14; diluculo ualde surgens Mk. 1. 35.

(*b*) With verbs: deterius habebat Mk. 5. 26, melius habuerit (= κομψότερον ἔσχε) Joh. 4. 52. Such adverbs as bene, iuxta, longe are often used predicatively with the copulative verb 'to be' e.g. ut bene sit tibi Eph. 6. 3; or with factum est, as factum est uespere Gen. 1. 8, f. e. sero Mt. 20. 8.

(*c*) With prepositions: Adverbial or prepositional phrases are a special feature of the popular Latin; such phrases are:—

a longe Tob. 11. 6, a modo, ab ante, ab intus Ps. 45. 13 (44. 14) Mk. 7. 23; a deorsum usque sursum Ex. 26.

24; de deorsum Joh. 8. 23; a summo usque deorsum Mt. 27. 51.

[1] de foris, de intus, de retro, de super, de sursum, etc.; de mane Ruth 2. 7, e contra, in palam, in semel (Hebr. 10. 10), in super, etc.; uisa . . . turba de retro et ab ante Bar. 6. 5.

(*d*) Adverbs used as prepositions.

foras: f. castra Lev. 16. 27, f. Hierusalem II Kgs. (IV Reg.) 23. 6, f. portam Ezek. 47. 2, Act. 16. 13, f. ciuitatem Act. 21. 5.

foris: f. Hierusalem II Kgs.(IV Reg.) 23. 4, Neh. (II Esdr.) 13. 20 and often, f. templum Apoc. 11. 2. The distinction between foras and foris is not always observed.

intus: quod intus est calicis Mt. 23. 26.

retro: r. me Mk. 8. 33, r. Satanan I Tim. 5. 15.

[2] *secus* (= *iuxta*): s. mare, s. uiam, etc., Mk. 1. 16, Lk. 8. 5 and often.

subtus: s. me II Sam. (II Reg.) 22. 37, subtus altare, etc. Apoc. 6. 9 and often.

Pronouns—including Adjectival Forms.

§ **96.** (*a*) **Personal.** The Reflexive Pronoun and Adjective (*se* and *suus*).

The Gen. is sometimes used instead of a Possessive, as, de medio tui, Ex. 23. 25; in praesentia mei, Phil. 2. 12; but, in absentia mea (Gk. in both = μου).

The Reflexive *se* may refer to the Subject of the main verb: respondit autem Paulus, annuente sibi praeside dicere,

[1] In this popular use we see the origin of the French *dedans*, *dehors*, *dessous*, *dessus*, *derrière*, etc.

[2] See the note on *secus* as a preposition by Professor F. C. Burkitt in the *Journal of Theol. Studies* for Jan. 1908 (vol. ix, p. 297).

when the governor had beckoned to him to speak (αὐτῷ), Act. 24. 10.

Occasionally the ordinary 3rd Pers. Pronoun occurs where we should expect the Reflexive :

coepit illis dicere quae essent ei euentura (αὐτῷ), Mk. 10. 32; this is so with some Impersonal Verbs; as in Mt. 16. 21, oporteret eum.

In place of *se*, especially *inter se*, the popular Lat. uses *inuicem*, even with a Preposition :

ut possent inuic. copulari, be coupled together, Ex. 26. 4; dixerunt . . . ad inuic., Joh. 16. 17 (but inter uos, 19); idipsum inuic. sentientes, Rom. 12. 16. Cf. 16. 16; Joh. 15. 17.

With Preposition, ab, ad, in, pro; locuti sunt ad inuic., Gen. 42. 21; murmurare in inuic., Joh. 6. 43; orate pro inuic., Jac. 5. 16.

Inter se, however, is sometimes found; quando inter se dicuntur, Prologue Ecclus.; diuersae inter se, Dan. 7. 3; cf. Mk. 1. 27; 9. 34; Lk. 22. 23; so, rixati sunt aduersum se, II Sam. (II Reg.) 14. 6.

The two forms are sometimes found together, *inuicem* being added to complete the sense; ita ut ad se inuic. . . . accedere non ualerent, Ex. 14. 20; so a, contra se, sibi, inuic.

Other substitutes, expressing reciprocal relationship, are *alterutrum* (chiefly in N.T.), *mutuo*, *pariter* :

ut quid nocetis alterutrum? Act. 7. 26; dicebant ad alt., Mk. 4. 40; sapere in alt. Rom. 15. 5; mutuo loquebantur, Gen. 37. 19; caesi sunt mutuo, II Kgs. (IV Reg.) 3. 23; secum pariter dormientes, Tob. 8. 15.

The Demonstrative Adj. *alius*, and the Numeral Adj. *alter*, are used in the same sense:

alius alium per inuidiam occidit, Wisd. (Sap.) 14. 24; percussit alter alterum (of two brothers), II Sam. (II Reg.) 14. 6 (see above); alter ad alterum, dixerunt, Num. 14. 4; dicebant, Judith 11. 18; clamabant, Isa. 6. 3; dixit, Dan. 13. 12.

§ **97.** Suus. *Suus* is used for the Gen. *eius*, *eorum*, and vice versa:

ne reuerearis proximum tuum in casu suo, Ecclus. 4. 27; dispersit superbos mente cordis sui, in the imagination of their heart (*αὐτῶν*), Lk. 1. 51. Conversely, eius for suam[1]; orabat Dominum . . . ut dirigeret uiam eius . . . Judith 12. 8.

Used objectively; per hostiam suam, by the sacrifice of himself, Heb. 9. 26.

Suus, of course, includes 'their' = 'their own':

leuauerunt uocem suam II Sam. (II Reg.) 13. 36, Act. 14. 11, 22. 22; quaestiones quasdam de sua superstitione Act. 25. 19.

is: is qui foris est noster homo = our outward man, II Cor. 4. 16; in eo . . . in quo (*ἐν ᾧ*) = in that, Hebr. 2. 18.

§ **98.** (*b*) **Possessive.** The possessive adjective (as *suus* above) is used instead of the objective Genitive, which is the classical form (as 'quonam nostri tibi cura recessit?' Verg. Aen. II. 595 = 'whither has thy regard for me

[1] The well-known passage in Hebr. 11. 21 is a case in point; it is said there that Jacob, when dying, blessed Joseph, 'et adorauit fastigium uirgae eius' (*καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ*). In strict grammar this should mean *Joseph's* staff, and many patristic commentators, both Greek and Latin, so understand it; but there is little doubt that the reference really is to Jacob's own staff, on which he leant, and that 'uirgae eius' is for 'uirgae suae'; Beza was correct in rendering 'adorauit super extremo baculo suo'; see also p. 12, n. 1.

departed?'); thus we have honor meus Mal. 1. 6 = 'the honour due to me', terror uester Gen. 9. 2 = 'the fear of you', in meam commemorationem Lk. 22. 19, I Cor. 11. 25 = 'in remembrance of me', ad antecessores meos apostolos Gal. 1. 17 (= *τοὺς πρὸ ἐμοῦ ἀποστόλους*); cf. also Rom. 11. 31, 15. 4, I Cor. 15. 31.

The gen. is sometimes added in apposition: salutatio mea manu Pauli I Cor. 16. 21, Col. 4. 18, II Thess. 3. 17; conseruus tuus et fratrum tuorum Apoc. 19. 10.

§ **99**. (*c*) **Demonstrative.** The use of the demonstrative is greatly extended to replace, or (in the case of *ipse*) to strengthen the 3rd Pers. pronoun and to supply the want of the definite article (see below, § **106**).

Iste has lost all sense of reproach (thus in isto nomine I Pet. 4. 16); *hic*, *ille*, *ipse* are often used as = 'he'.

Thus in the Acts we have *is*, *ille*, *iste*, *hic* used promiscuously, and often of the same person; see Act. 9. 15, 16, Ps. 95 (94). 10, Apoc. 22. 20.

Ipse is used emphatically, e. g. ipse fecit nos, et non ipsi nos Ps. 100 (99). 3, see also Mt. 17. 5, Joh. 8. 28, Rom. 12. 16, II Thess. 3. 9.

Ipse is used for *idem* (possibly from a confusion between *ὁ αὐτός* and *αὐτός ὁ*), e. g. ex ipso ore procedit benedictio et maledictio Jac. 3. 10, cf. Hebr. 13. 8; in the same way *id ipsum*; so id ipsum . . . improperabant ei = they cast upon him the same reproach Mt. 27. 44, cf. Rom. 12. 16, I Cor. 12. 25; with a preposition, in id ipsum = together, I Cor. 7. 5, Hebr. 4. 11; and adverbially Act. 2. 47, cf. Ps. 4. 9, and especially ciuitas cuius participatio eius in idipsum = a city which is compact together Ps. 122 (121). 3.

Hic: Plur. for sing.: haec quidam fuistis = such some of you were I Cor. 6. 11, maiorem horum non habeo gratiam III Joh. 4, cf. Joh. 15. 17.

Adverbially: in hoc (acc.) = for this purpose I Joh. 3. 8,
in hoc (abl.) = hereby I Joh. 2. 3, 3. 16.

Huiusmodi: in New Test. with a noun understood; tolle de terra huiusmodi Act. 22. 22.
in Old Test. *huiuscemodi*, with noun expressed.

Alius and *alter*. The ordinary classical use is varied in several ways; thus we have *unus* and *unus*, Mt. 24. 40, 27. 38; *unus* and *alius* I Kgs. (III Reg.) 22. 20; *unus* and *alter* II Sam. (II Reg.) 12. 1, Lk. 18. 10 etc.; in II Chron. 18. 19 we have cumque diceret unus hoc modo et alter alio, *alter* being used loosely; *alius* and *alius* Ecclus. 14. 19, aliis atque aliis uasis = in various kinds of vessels Esth. 1. 7; see above § **94**.

§ **100**. (*d*) **Relative**. For use of *qui* see Syntax §§ **105**, **138**; for Relative with redundant Demonstrative following, see §§ **23** and **99**; *qui* as abl. Act. 6. 10, spiritui qui loquebatur.

§ **101**. (*e*) **Interrogative**. *Quid* and *ut quid* = why? (as the Gk. *τί*; *ἱνατί*;), frequent in Pss., from the LXX; but also in the New Test., e. g. quid statis . . . otiosi? Mt. 20. 6, cf. 26. 10, ut quid perditio haec (*εἰς τί*;) Mt. 26. 8, cf. 27. 46, Mk. 15. 34, I Cor. 10. 29, 15. 29, 30. These are used adverbially.

§ **102**. (*f*) **Indefinite**. *Aliquis* for *quis* (after *si*, *ne* etc.): ne alicui dicerent Lk. 8. 56, cf. Amos 3. 4, Apoc. 21. 27; conversely infirmatur quis in uobis? Jac. 5. 14, cf. Act. 26. 31.

[1] *Nullus*, *nullum* for *nemo*, *nihil*: nullus te prohibere poterit Gen. 23. 6, cf. Num. 24. 9, Jud. 3. 25; hoc genus in nullo potest exire Mk. 9. 29.

[1] Jerome himself was fond of *nullus*, when quoting; e. g. in I Cor. 2. 8 the Vulg. has *quam nemo*, but Jerome quotes *quam nullus* (v. 328, 699, 993, vii. 262 in Vallarsi's ed.), and v. 15 *a nemine* Vulg. but *a nullo* Jerome (vii. 462).

Quis, quid, for *uter, utrum* (= whether of two): quis ex duobus Mt. 21. 31, quid est facilius, dicere . . . aut dicere Mt. 9. 5; cf. Act. 1. 24.

Uir for each, every man (a Hebraism, see § **14**); but *unusquisque* is also used.

Uterque (in plur.) for *ambo*; donauit utrisque Lk. 7. 42, super utrosque Ecclus. 40. 23. But this is also found in Cicero, etc.

VI

SYNTACTICAL PECULIARITIES

SYNTAX OF THE SIMPLE SENTENCE

§ **103.** Sentences are of three kinds: (1) *Simple*, (2) *Double* or *Multiple*, (3) *Complex*. Of the two latter Hebrew prefers the Double sentence, with its clauses combined co-ordinately; Greek and Latin prefer the Complex sentence, with a dependent clause introduced subordinately by one of the conjunctions in which both these languages abound.

THE SIMPLE SENTENCE

§ **104.** We deal first with the Simple sentence, in which the two chief relations between words are those of *Agreement* and *Government*.

AGREEMENT.

§ **105.** Passing over the three Concords, we need consider only Agreement according to SENSE—rational or logical agreement—a form found especially with collective nouns, such as *multitudo*, *populus*, *turba*, *natio*, etc. Here the verb is found in the plur., the accompanying adjective or pronoun in the masc.; thus:

'plurima . . . turba strauerunt' Mt. 21. 8 (so also the Gk.); 'misereor turbae quia . . . perseuerant . . . et dimittere eos ieiunos nolo' Mt. 15. 32; 'multitudo militiae caelestis, laudantium Deum' Lk. 2. 13; 'concurrit omnis populus . . . stupentes' Act. 3. 11; 'inuenit Tobiam . . . et exsiliens

osculati sunt se inuicem' Tob. 9. 8 ; 'turba haec . . . maledicti sunt' Joh. 7. 49.

Similar variations are:

(i) The Attraction of the Relative; found in the Old Latin, as[1] 'de omnibus malis quibus (quae Vulg.) fecit Herodes' Lk. 3. 19 *d f*.

(ii) Inverse attraction, where the Antecedent is drawn into the case of the Relative (cf. 'urbem quam statuo uestra est' Verg. *Aen.* i. 573); 'quem ego decollaui Iohannen hic a mortuis resurrexit' Mk. 6. 16, cf. Joh. 14. 24, I Cor. 10. 16 (calicem codd. plur.), I Joh. 2. 17; 'omni . . . cui multum datum est' Lk. 12. 48; lapidem quem reprobauerunt aedificantes' Ps. 118 (117). 22; so quoted in Mt. 21. 42, Mk. 12. 10 (but *lapis* in I Pet. 2. 7).

(iii) Attraction of the Relative to the Predicate in its own clause: 'semini tuo qui est Christus' Gal. 3. 16, cf. Eph. 6. 17; this, however, is quite normal. In 'eius qui in me loquitur Christus' II Cor. 13. 3 *Christus* is apparently attracted into the case of the relative *qui*.

(iv) Attraction of the Copula to the Predicate: 'byssinum enim iustificationes sunt sanctorum' Apoc. 19. 8 (Gr. ἐστι with neutr.);[2] 'membra uestra templum est Spiritus sancti' I Cor. 6. 19.

THE ARTICLE

§ 106. Latin, as is well known, has no Article, Definite or Indefinite; *lux* may = *light*, *the light*, or *a light*, according to the context. The want is especially felt in a translation from, or into, languages which possess one or both,

[1] These are really complex sentences; but it is more convenient to group together all deviations from the 'Three Concords'.

[2] So in A.V. 'the wages of sin *is* death', Rom. 6. 13 (Gr. and Lat. lack the verb).

and it is the cause of many defects and ambiguities in our own A.V., the English of which, as we have often pointed out, is greatly affected by the Vulgate. Strangely enough, the Douay Version, though made directly from the Vulgate, often reproduces the article more fully and faithfully.

Among passages in the original having the article we find: Gen. 19. 1 '*the* two angels' R.V. and Douay, following the Hebr.; but A.V. 'two angels', and Vulg. 'duo angeli;' Gen. 35. 8 '*the* oak' R.V. following the Hebr., but A.V. and Douay '*an* oak', and Vulg. 'quercum'; II Sam. (II Reg.) 18. 10 '*an* oak' A.V., R.V., and Douay, Vulg. 'quercu'.

In the N.T. Mt. 1. 23 ἡ παρθένος, Joh. 13. 5 τὸν νιπτῆρα; 16. 13 πᾶσαν τὴν ἀλήθειαν = 'all the truth' R.V., but 'all truth' A.V. and Douay; Act. 2. 42 τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προευχαῖς = 'in breaking of bread and in prayers' A.V., 'in . . . *the* breaking of bread, and in prayers' Douay, 'in *the* breaking of bread and *the* prayers' R.V.;[1] 10. 47, τὸ ὕδωρ = 'water' A.V. and Douay, '*the* water' R.V.; 28. 4, ἡ δίκη = 'vengeance' A.V. and Douay and Vulg. 'ultio'; R.V. correctly has 'Justice' (personified); I Cor. 10. 13, τὴν ἔκβασιν = 'a way to escape' A.V., 'issue' Douay, '*the* way of escape' R.V.; Apoc. 7. 14, τῆς θλίψεως τῆς μεγάλης = 'great tribulation' A.V. and Douay, '*the* great tribulation' R.V.

The same confusion arises between the Greek πᾶς, πολύς, Χριστός, Πνεῦμα, used with or without the Article.

πᾶς with art.: Lk. 2. 10, παντὶ τῷ λαῷ = 'to all people' A.V., possibly from Vulg. 'omni populo', but 'to all *the* people' R.V. and Douay; πᾶς without art. = 'every': so

[1] The Vulg. 'in communicatione fractionis panis', and the Douay 'in the communication of the breaking', etc. both deviate from the Greek.

Lk. 4. 13 *πάντα πειρασμόν* = 'every temptation' R.V., but A.V. and Douay 'all the temptation'; Eph. 3. 15 *πᾶσα πατριά* = 'every family' R.V., 'all paternity' Douay and 'omnis paternitas' Vulg., 'the whole family' A.V.

πολύς, plur. *οἱ πολλοί* = 'the many': so Mt. 24. 12 R.V., but 'many' A.V. and Douay; Rom. 5. 15, 19, 'the many' R.V., 'many' A.V. and Douay, 'multi' Vulg.; II Cor. 2. 17, 'the many' R.V., 'many' A.V. and Douay, 'plurimi' Vulg.

ὁ Χριστός, the title, occurs frequently in the Acts,[1] as in the Gospels; in the Pauline Epistles the article, as a rule, is dropped, and the title becomes a name; but this distinction cannot be preserved in the Latin.

Nor can that between *τὸ Πνεῦμα*, the (personal) Spirit, and *πνεῦμα*, the spirit as an influence.

Nor can a title, such as 'the Magdalene', 'of Kerioth', 'the brother' (I Cor. 1. 1) be fully expressed in the Latin.

Nor can the Greek 'praepositive article', which distinguishes the subject from the predicate; thus 'sempiternum habet sacerdotium' in Hebr. 7. 24 does not fully represent the 'hath his priesthood unchangeable', *ἀπαράβατον ἔχει τὴν ἱερωσύνην*, of the Greek. In Joh. 1. 1 *Θεὸς ἦν ὁ λόγος* is unambiguous, but 'Deus erat uerbum' could mean 'God was the word'.

§ 107. Hence in popular Latin an attempt was made to supply this deficiency by the use of *hic*, *ille*, or *ipse*, to express the definite Article, and also, partly, the pronoun of the 3rd Person. We have, in fact, the beginning of the process by which *ille* was split up so as to form, in Italian and French, both the definite art. and the 3rd Personal

[1] Harnack finds in this fact a sign of early date for the book; see *Die Apostelgeschichte*, p. 220 (Leipzig, 1908).

pronoun. *Ille* especially reproduces the original Demonstrative sense of the Greek Article.

Definite Article reproduced by *ille*: Joh. 14. 22, οὐχ ὁ Ἰσκαριώτης = non *ille* Scarioth; 20. 3, 4, ὁ ἄλλος μαθήτης = *ille* alius discipulus; Gal. 2. 13, τῇ ὑποκρίσει = *illa* simulatione; Hebr. 3. 15, ἐν τῷ παραπικρασμῷ = in *illa* exacerbatione; II Pet. 2. 22, τὸ τῆς ἀληθοῦς παροιμίας = *illud* ueri prouerbii.

Reproduced by *hic*: In the Old Testament in the phrase 'ex *hoc* nunc' = ἀπὸ τοῦ νῦν, see Pss. 115 (113) 18, 121 (120.) 8, 131. 4, (130. 3). In the New Testament ὁ κόσμος is frequently rendered '*hic* mundus', cf. Joh. 9. 39 etc.; it is very frequent in the Old Latin.

Reproduced by *ipse*: Gen. 24. 24, τῷ Ναχώρ (Hebr. לְנָחוֹר) = *ipsi* Nachor; in the titles to the Psalms τῷ Δαυείδ is often rendered '*ipsi* David'! see also above § **99**.

Indefinite Article: *unus* is employed = τις, 'a' 'an', thus leading up to the modern Italian and French; see above, § **94**.

So Lk. 9. 19, 'propheta unus' = προφήτης τις;[1] Dan. 6. 17, 'allatusque est lapis unus' = 'a stone was brought'; II Chron. 18. 33, 'unus e populo' = 'a certain man'; I Kgs. (III Reg.) 20. 28, 'unus uir Dei' = 'a man of God'; 39 'uir unus' = 'a man'; I Sam. (I Reg.) 17. 49 'unum lapidem' = 'a stone'.

Frequently in the New Testament the Latin numeral is a literal translation of the Greek, though there also it only has the force of an indefinite article; so Mt. 8. 19 'unus

[1] But I Sam. (I Reg.) 1. 1 'uir unus' is deceptive; the LXX. is ἄνθρωπός τις, but Jerome was probably translating direct from the Hebr. אִישׁ אֶחָד; in Hebrew, no less than in Hellenistic Greek, the numeral was frequently used for the indefinite article; see Davidson, *Introductory Hebrew Grammar* § 11.

scriba' = εἷς γραμματεύς, 'a scribe'; 21. 19 'fici arborem unam' = συκῆν μίαν, 'a fig tree'; cf. 26. 69, Mk. 12. 42, Apoc. 9. 13, 19. 17 etc.

GOVERNMENT. THE NOUN.

The Nominative.

§ **108.** (i) **Suspended Nominative** (*Nominatiuus pendens*). This loose construction, which is, indeed, common in later Latin, may be partly due to the Hebrews; see above, § **19**.

A similar use of the nominative is found after *ecce* (ἰδού): so 'ecce uox de caelis' Mt. 3. 17, 'ecce ego et pueri mei' Hebr. 2. 13, from Isa. 8. 18.

§ **109.** (ii) **Impersonal Verbs.** Verbs used only in the 3rd Pers. sing., and without a nominative, are called Impersonal (see § **136** infra).

They are in use (1) to denote *natural phenomena* (rain, lightning, thunder). These are used personally, for if the Greeks originally said Ζεὺς, Θεός, ὕει, and the Romans spoke of 'Iuppiter tonans',[1] or 'pluuius', much more did the Chosen People refer such phenomena to the direct action of God. Thus we get the full expression 'pluit Dominus', etc., frequently (Gen. 2. 5, 19. 24, Ex. 9. 23 etc.), as also 'intonuit Dominus' (I Sam. [I Reg.] 7. 10, Ps. 18. 13 [17. 14], 29 [28.] 3, Ecclus. 46. 20), and the appeal to God 'Fulgura coruscationem' Ps. 144 (143). 6; but also the impersonal verb 'pluit' Lk. 17. 29, Jac. 5. 17, Apoc. 11. 6, and in the Old Test.

(2) to denote *mental emotions.*

paenitet: often used in Old Test. of God; p. me, p. eum, etc., followed by *quod* with subj. or used absolutely; not with gen. Used impersonally in New Test. (p. me Lk. 17. 4, II Cor. 7. 8, cf. Hebr. 7. 21), but sometimes per-

[1] 'Caelo tonantem credidimus Iouem Regnare', Hor. *Od.* iii. 5. 1.

sonally (paenitemini Mk. 1. 15, Act 3. 19, paeniterent Lk. 10. 13, paeniteri Apoc. 2. 21).

piget: only once in the Vulgate Bible, Ecclus. 7. 39 'non te pigeat uisitare infirmum'.

pudet: also only once, Isa. 54. 4 'neque erubesces: non enim te pudebit'.

taedet: used normally, Job 9. 21 'taedebit me uitae meae', cf. Eccl. 2. 17, and Job 10. 1; II Cor. 1. 8 'ita ut taederet nos etiam uiuere' (*τοῦ ζῆν*); used personally 'caepit taedere' Num. 21. 4, II Kgs. (IV Reg.) 10. 32, cf. Mk. 14. 33.

(3) to denote *duty, interest*, etc.

oportet: chiefly found in New Test. (=*δεῖ*, *ὀφείλει*), and used normally; in the Old Test. notice II Sam. (II Reg.) 4. 10 'cui oportebat mercedem dare pro nuntio'=which was the fitting reward for his tidings ('which was the reward I gave him for his tidings' R.V.)

decet: is rarer, and is used as often personally as impersonally; Ps. 65. 1 (64. 2) 'te decet hymnus', cf. 93 (92). 5; Tit. 2. 1 'quae decent sanam doctrinam'. *Dedecet* is not found.

interest: only Gal. 2. 6 'nihil mea int.' *Refert* is not found.

libet: only Gen. 16. 6 of Hagar 'utere ea ut libet', and Prov. 26. 2 'passer quo libet uadens'.

licet: frequent and normal; absolutely or with Dat.

For *accidit, contingit, fit* etc. see § **134** (*a*) below.

The Accusative.

§ **110.** (1) After verbs usually *intransitive* (generally a Graecism): Mt. 5. 6 'qui esuriunt et sitiunt iustitiam'; similarly after confundi, erubescere, etc., see above § **47**; after audio (=hear of) Eph. 1. 15, Col. 1. 4, Philem. 5, Jac. 5. 11.

(2) The *Cognate Object* (usually with epithet) akin in meaning to the verb: 'pastores . . . custodientes uigilias noctis' Lk. 2. 6: 'iustum iudicium iudicate' Joh. 7. 24; 'certa bonum certamen' I Tim. 6. 2; 'timorem eorum ne timueritis' (*τὸν φόβον αὐτῶν μὴ φοβηθῆτε*); 'captiuam duxit captiuitatem' Eph. 4. 8, from Ps. 68. 18 (67. 19); 'cantate Domino canticum nouum' Ps. 98 (97). 1.

(3) *Double accusative* (person and thing), after verbs of teaching and asking; a normal construction: 'ille uos docebit omnia' Joh. 14. 26 etc.; 'quem si petierit filius suus panem' Mt. 7. 9.

So also *celare*: 'hunc celauit me pater meus sermonem . . .?' I Sam. (I Reg.), 20. 2.

and *traducere*: 'Berzellai . . . traduxit regem Iordanem' II Sam. (II Reg.) 19. 31.

(4) *Accusative with Infinitive*. This ordinary construction is noticeable only from its rarity; it is usually replaced by *quod*, *quia*, or *quoniam*: but we have 'dicunt eum uiuere' Lk. 24. 23; 'aestimantes eum mortuum esse' Act. 14. 19, cf. Rom. 2. 19, I Cor. 7. 10, 11, Phil. 3. 13, I Tim. 2. 8; with *esse* understood but not expressed, 'miserunt insidiatores qui se iustos simularent' Lk. 20. 20; *future* infinitive, 'testes inuoco hodie caelum et terram cito perituros uos esse de terra' Dt. 4. 26.

(5) '*Greek*' *Accusative* (with verbs of clothing); see § **44** *c*. Similarly the accusative of *Respect*: 'aspersi corda' (*ἐρραντισμένοι τὰς καρδίας*) Hebr. 10. 22.

(6) Other uses:

absolutely: 'inluminatos oculos' Eph. 1. 18.

loosely: 'testificor coram Deo, et Christo Iesu qui iudicaturus est uiuos ac mortuos, et aduentum ipsius, et regnum eius' II Tim. 4. 1.

§ 111. (7) *Accusative with prepositions.*

a. **Prepositions taking only the Acc.**

ad (1) = *to*: 'facie ad faciem' Ex. 33. 11, Dt. 5. 4, Jud. 6. 22, I Cor. 13. 12; 'os ad os' (Num. 12. 8) II Joh. 13, III Ioh. 14; 'clamare ad Dominum' Ps. 3. 4 (5) and often; 'dicere ad' (instead of dat.) Isa. 18. 4, 21. 16, 29. 22, Joh. 4. 15 etc.; 'factus est sermo Domini ad' I Kgs. (III Reg.) 12. 22, Jerem. 13. 3, Ezek. 6. 1 and often; also 'factum est uerbum Domini ad' Ezek. 1. 3 and often; 'non respondit ei ad ullum uerbum' (*πρὸς οὐδὲ ἓν ῥῆμα*) Mt. 27. 14.

with *usque*: 'usque ad Dauid', etc. Mt. 1. 17; 'usque ad tempus' Lk. 4. 13, Act. 13. 11.

(2) = *towards*: 'patientes . . . ad omnes' I Thess. 5. 14; 'inimici . . . ad inuicem' Lk. 23. 12; 'ad aquilonem' = on the north, II Kgs. (IV Reg.) 16. 14; 'ad uesperam' Gen. 8. 11 and often.

(3) = *against*: 'tamquam ad latronem existis' Mt. 26. 55.

(4) = *at, in the neighbourhood of*: 'ad mamillas' Apoc. 1. 13; 'ad radicem' Mt. 3. 10; 'ad manus . . . trahentes (*χειραγωγοῦντες*) Act. 9. 8, cf. 'ad manum deductores' cod. *d* Act. 13. 11.

(5) = *according to* (a standard; *κατά*): 'ad imaginem nostram' Gen. 1. 26, 27; 'ad oculum seruientes' Eph. 6. 6; 'ad duritiam cordis' (in consideration of; *πρός*) Mt. 19. 8.

(6) = *for* (purpose), esp. with gerund; cf. § **129** (1): 'ad bellandum' Dt. 3. 1, 20. 9, Jos. 14. 11, Jud. 5. 14, etc.; 'ad concupiscendum eam' Mt. 5. 28; 'ad non parcendum corpori . . . ad saturitatem carnis' Col. 2. 23; 'ad consummationem sanctorum' Eph. 4. 12; 'ad hoc' (for this very purpose; *εἰς τοῦτο*) Act. 9. 21.

(7) = *apud*: 'claritatem ad turbas' Wisd. (Sap.) 8. 10; 'ad meipsum' (within me) Ps. 42. 6 (41. 7); cf. Prov. 30. 10.

aduersum, aduersus = *towards, against*: so I Macc. 3. 52, 58, Eph. 6. 12; = κατά with gen. Act. 6. 13, Rom. 8. 33, I Cor. 15. 15; = ἐναντίον Act. 28. 17.

ante = *before*, used more frequently of place than of time, especially in the Hebraisms *ante faciem, ante oculos, ante uultum*, etc. Gen. 30. 38, Ex. 34. 11, I Kgs. (III Reg.) 18. 15 etc.; also 'sic placuit ante te', etc., Mt. 11. 26, Lk. 10. 21; 'ante Deum' I Thess. 3. 13.

Of time: 'ante unum et alterum diem' (= in time past) Dt. 4. 42; 'ante annos quattuordecim' (fourteen years ago; πρὸ ἐτῶν δεκατεσσάρων) II Cor. 12. 2.

apud = *in the presence of*; *in the opinion of* (esp. of God), so the French *chez, auprès de*:

'opto apud Deum' (Gk. dat.) Act. 26. 29; 'iudicari apud iniquos et non apud sanctos' I Cor. 6. 1; 'apud se ponat' (lay by at home) I Cor. 16. 2; 'testamenta saeculi posita sunt apud illum' Ecclus. 44. 19; 'prudentes apud uosmet ipsos' (in your own opinion; παρ' ἑαυτοῖς) Rom. 12. 16.

cata = κατά: 'cata mane mane' (morning by morning; τὸ πρωί) Ezek. 46. 14, 15. This Graecism is often found in the titles to the Gospels in Old Latin MSS. (cata Marcum, cata Lucanum, etc.).

circa, circum, circiter = around, about, concerned with: 'circa uiam', 'circa mare' (by) Mk. 4. 4, 15; circa domos' (κατ' οἶκον) Act. 2. 46, 5. 42; 'circa mediam noctem' (κατά with acc.) Act. 27. 27, 'circa ortum diei' Judith 10. 11; cf. Mt. 20. 3, 5, 6, 9, 27. 46, Mk. 3. 8; 'satagebat circa frequens ministerium' Lk. 10. 40; 'languens circa quaestiones' I Tim. 6. 4; 'circa fidem naufragauerunt' I Tim. 1. 19; 'quae circa me (uos)

sunt' = my (your) affairs, Eph. 6. 21 (*τὰ κατ' ἐμέ*), Phil. 1. 12, 2. 19 (*τὰ περὶ ὑμῶν*).

contra = *against, opposite to, towards*; cf. *contrarius*, § 84: 'contra meridiem' I Sam. (I Reg.) 27. 10, cf. Dt. 2. 3, Num. 24. 1, Dan. 6. 10; 'contra ipsam' Act. 27. 14;[1] in I Kgs. (III Reg.) 8. 44 the first *contra* = against, the others = towards; 'aspicere contra Deum' (to look upon God = *ἐνώπιον* LXX) Exod. 3. 6; 'iratusque est Dominus contra me' (in place of dat.) Deut. 4. 21, so Ital. *adirato contro*, and French *se fâcher contre*.

erga = *towards, with a view to*: 'quod non esset (facies Laban) erga se sicut heri' Gen. 31. 2, 5; 'erga meum obsequium (*πρός*) Phil. 2. 30; 'erga fratres tuos' (with regard to) Gen. 37. 14, I Sam. (I Reg.) 17. 22; frequent in II Macc.

extra = *outside of*: 'extra ciuitatem, portam, castra, etc. Gen. 19. 17, Exod. 29. 14, Ezek. 40, 44 etc.; 'extra corpus' I Cor. 6. 18, II Cor. 12. 3; 'extra flumen' (beyond the river) I Macc. 5. 41; 'extra disciplinam' (without; *χωρίς*) Hebr. 12. 8.

inter = *between, among*: 'inter duos milites' (*μεταξύ*) Act. 12. 6; 'iudicat diem inter diem' (esteemeth one day above another; *κρίνει ἡμέραν παρ' ἡμέραν*) Rom. 14. 5; 'turbatio inter milites' (among the soldiers; *ἐν τοῖς στρατιώταις*) Act 12. 18.

intra = *within*: *intra portas*, etc., as with *extra*, Exod. 20. 10 etc.; 'intra se' (*ἐν ἑαυτῷ*) Lc. 7. 39, cf. 49 etc., 'intra uos' Mt. 3. 9 etc.; 'intra te' (on this side of thee) I Sam. (I Reg.) 20. 22.

iuxta = *near*, but also in Vulg. = *according to*;[2] 'iuxta

[1] The Gk. is *κατ' αὐτῆς*, which the A.V. translates 'against it' (i. e. the ship = Vulg.), but the R.V. 'from it' (i. e. from Crete).

[2] Jerome himself was fond of *iuxta*, which often when quoting from memory he substitutes for the *secundum* of the Vulgate; thus for *secundum*

conuallem Mambre' Gen. 13. 18 etc. 'iuxta genus suum' Gen. 1. 11 etc.; 'iuxta traditionem seniorum' Mk. 7. 5; 'iuxta quod' Num. 6. 21.

ob = *on account of* (= *διά* with Acc.): 'ob quam causam' II Tim. 1. 12, Tit. 1. 13.

penes = *in the power of*: usually *penes me, penes te*: 'penes temetipsum' (*κατὰ σαυτόν*) Rom. 14. 22; 'penes regem noli uelle uideri sapiens' (display not thy wisdom before the king; *παρὰ βασιλεῖ*) Ecclus. 7. 5.

per = *through, by means of* (*διά* with Gen.):

(1) Of *place*, especially in distributive sense, e. g. per loca, per ciuitatem; 'per ciuitates' Tit. 1. 5; 'per stadia duodecim milia' (*ἐπὶ σταδίων δώδεκα χιλιάδων*) Apoc. 21. 16; 'per praeceps' (*κατὰ τοῦ κρημνοῦ*) Mt. 8. 32, Lk. 8. 33; 'per circuitum' (*κύκλῳ*) Rom. 15. 19.

(2) Of *time*, in answer to the question *how long?* per totam noctem, per multum tempus, etc.: 'per dies quadraginta (*δι' ἡμερῶν τεσσ.* = at intervals during) Act. 1. 3; so implying repetition, 'per omnes annos' (= every year) Lk. 2. 41; 'per ter' Act. 10. 16; 'per partes (in turn; *ἀνὰ μέρος*) I Cor. 14. 27.

(3) = *by means of*: 'per fidem et non per speciem' II Cor. 5. 7; 'per chartam' II Joh. 13; 'per choros' (in dances) I Sam. (I Reg.) 21. 11.

(4) In *oaths*: 'per memetipsum iuraui' Gen. 22. 16; 'per caelum', 'per terram', etc. Mt. 5. 34, 36, 26. 63 etc.

post = *after*; sometimes of the pattern followed: 'unus post unum' Joh. 8. 9; 'post uelamentum . . . secundum' Hebr. 9. 3; 'requieuit post Dominum' 1 Sam. (I Reg.)

eundem spiritum (1 Cor. 12. 8) of the Vulg. he quotes (V. 798) *iuxta eundem spiritum*; Ps. 119 (118), 25, 107 has *secundum uerbum tuum* in the Gallican Psalter, but *iuxta uerbum tuum* in the *Psalt. iuxta Hebraeos*; there are numerous other instances; see also Goelzer, *Latinité de S. Jerome*, p. 332.

7. 2 ('rested following the Lord' Douay; 'lamented after the Lord' E.V.); 'post carnem ambulant' II Pet. 2. 10 (*ὀπίσω*), cf. Jude 7.

praeter: (1) = *except* (*πλήν*): Mk. 12. 32, Act. 8. 1; 'praeter folia' (*εἰ μὴ φύλλα*) Mk. 11. 13; 'praeter eum' (*ἐκτὸς τοῦ ὑποτ.*) I Cor. 15. 27.

(2) = *besides, in addition to*: 'praeter illa' (*χωρὶς τῶν παρ.*) II Cor. 11. 28; 'altari praeter altare Domini' Jos. 22. 19, 29.

(3) = *beyond*: 'praeter omnes' (more than all; *παρὰ πάντας*) Lk. 13. 4; 'praeter doctrinam' (contrary to the doctrine; *παρὰ τὴν διδαχήν*) Rom. 16. 17, 'praeter tempus aetatis' (past age; *παρὰ καιρὸν ἡλικίας*) Hebr. 11. 11.

prope = *near to*: 'prope fontem', etc. Gen. 24. 13, 30 etc.

propter[1] = *on account of*: 'propter nimiam caritatem suam' (*διὰ τὴν πολλὴν ἀγάπην αὐτοῦ*) Eph. 2. 4, cf. Phil. 1. 15; 'propter tempus' Hebr. 5. 12; 'propter peccatum . . . iustificationem' (*διά* with Acc.) Rom. 8. 10, but 'propter inhabitantem spiritum' 11 = *διά* with Gen.

In Pss. = *ἕνεκα*: e. g. 'propter inimicos tuos' Ps. 8. 2 (3) etc.: = *εἰς* (for the purpose of); 'propter euangelium' II Cor. 2. 12.

propter quod = *διό* (therefore) II Cor. 4. 13, 16.

retro: I Tim. 5. 15, see above § **95**.

secundum (lit. 'following'): in Vulg. mainly = 'in accordance with' (*κατά*), 'after'; so 'secundum speciem suam' Gen. 1. 12, cf. Ps. 51. 1 (50. 3), 95 8 (94. 9); 'secundum uoluntatem eius' (= *πρὸς τὸ θέλημα αὐτοῦ*) Lk. 12. 47;

[1] Num. 24. 7 'tolletur *propter* Agag rex eius' is obscure; the Hebrew appears to mean 'his king (or kingdom) shall be *higher than* Agag', but a Lapide (*ad loc.*) explains it, 'his king shall be taken away *because of* Agag', and the Douay Version renders 'For Agag his king shall be removed', where 'for' must = 'for the sake of'.

'secundum tempus' (*κατὰ καιρόν*) = 'at the appointed time' Rom. 5. 6; 'secundum Deum' = 'according to the will of God' Rom. 8. 27; 'secundum hominem' = 'according to the manner of men', from mere human motives (Plummer) I Cor. 15. 32; 'secundum ignobilitatem' = 'by way of disparagement' II Cor. 11. 21; 'secundum duos' (*κατὰ δύο*) = 'to the number of two' I Cor. 14. 27[1]; 'secundum Salmonem' (*κατὰ Σαλμώνην*) = 'over against Salmone' Act. 27. 7; see also above, under *iuxta*.

secus: in Vulgate only as preposition, in classical Latin mainly as adverb; see above, § **95**.

subtus: used as preposition in Vulgate, in classical Latin only as adverb; see above, § **95**.

supra: frequently = *super*.

= *above*; 'supra id quod uidet me' II Cor. 12. 6, 'supra uirtutem' II Cor. 1. 8, 'supra modum' (*καθ' ὑπερβολήν*: = exceedingly) II Cor. 1. 8, 4. 17.

= *upon*; 'supra singulos' Act. 2. 3, cf. Hebr. 11. 13; 'supra sacrificium' (*ἐπὶ τῇ θυσίᾳ*) Phil. 2. 17.

= *over*: 'supra (super *f*) omnia quae possidet' Lk. 12. 44. also as Adverb; Lk. 11. 44, Hebr. 4. 7.

trans = *across*: 'trans locum illum' I Sam. (I Reg.) 14. 1, cf. Mt. 14. 22, Joh. 6. 22: 'trans Iordanen' (beyond Jordan) Dt. 1. 1, 5, 3. 8, Num. 22. 1, Jos. 9. 1.

ultra = *beyond*: 'ultra te' I Sam. (I Reg.) 20. 22, 37, 'ultra uos' II Cor. 10. 16, 'ultra uires' Ex. 18. 18; in moral sense 'pessimo ultra omnem terram' Dan. 3. 32 (most wicked beyond all that are upon the earth).[2]

[1] i. e. at each service; not 'by twos', for they were to speak separately (per partes, *ἀνὰ μέρος*); see above, p. 86

[2] *Cis* and *uersus* do not occur in the Vulgate; *infra* only as adverb, Ex. 40. 18, Mt. 2. 16.

b. **Prepositions taking Acc. and Abl.** Their use with Acc.

in (εἰς) denotes motion into; action passing over to, towards, upon, against, any one; according to the context. Its use is frequent in the Pauline Epp., especially Eph. Its various usages—mainly parallel with the Greek—can scarcely be classified.

= *upon*: 'in discipulos' Lk. 6. 20, cf. Mk. 14. 6, Eph. 5. 6.

= *unto*: 'in adoptionem', etc., Eph. 1. 5, 3. 20, 4. 16.

= *according to*: 'in mensuram' Eph. 4. 16.

= *against*: 'in filium . . . in spiritum' Lk. 12. 10.

of time: 'in crastinum', etc., Mt. 6. 34, Phil. 1. 10, I Tim. 1. 17, Apoc. 9. 15.

of place (direction): 'in sua' Joh. 19. 27, cf. Act. 21. 6, Lk. 6. 48 (fodit in altum), 'in occursum' to meet, Gen. 14. 17 and frequently in Old Test.

of purpose (= the Hebr. ל, see § **22**) expressing what a thing is *to be*, or *to be regarded as*: 'in laudem', etc. Eph. 1. 12, 14, 2. 15, 21, 22, 'positus est in ruinam' Lk. 2. 34, cf. Act. 19. 27, Rom. 2. 26.

sub denotes motion under: 'ut intres sub tectum meum' Mt. 8. 8, 'gallina congregat pullos suos sub alas' Mt. 23. 37.

subter = *under*: fairly frequent in Old Test.; not found in New; sometimes used as adverb, Dt. 28. 13, Jud. 7. 8, Isa. 14. 9, Amos 2. 9.

super = *over*, *upon* (strictly of motion, but also of rest): 'super firmamentum' Gen. 1. 7, cf. Mt. 24. 2, Joh. 19. 19; very frequent. Expressing authority over: 'super omnem Isr.' I Kgs. (III Reg.) 4. 7. cf. 11. 28, Act. 6. 3, Phil. 2. 9, Hebr. 2. 7.

As Hebraism, of the emotions, after misereri, dolere, etc. 'plange quasi uirgo . . . super uirum' Joel 1. 8, cf. Jon.

3. 10, 4. 10; 'misereor super turbam' Mk. 8. 2, cf. Jon. 3. 10, II Macc. 11. 10, Mk. 6. 34.

= *unto*: 'testimonium nostrum super uos' II Thess. 1. 10 (ἐφ' ὑμᾶς).

'non est super' (= 'non superest') Gen. 42. 13. *Super* is a hard-worked preposition.

The Dative.

§ **112**. Speaking generally, we may say that the Dative (usually = person) corresponds to the Noun, the Genitive (expressing quality) to the Adjective, the Ablative (denoting attendant circumstance) to the Adverb.

The Dative, on the whole, is used normally in the Vulgate as the indirect object of the Verb, the person in (or against) whose interest something is done; especially after verbs compounded with *ad*, *ante*, *con*, *in*, *inter*, *ob*, *post*, *prae*, *sub*, including the compounds of *esse*; also after *esse* itself, with a Predicative Noun or Adjective.

1. With verbs which have, or may have, a direct object: 'para mihi hospitium' Philem. 22.[1]. This includes all words of *giving* in the widest sense (imparting, showing, speaking, etc.); so debere Rom. 13. 8, exhibere Rom. 6. 13, Mt. 26. 53 etc., praebere (frequent in Old Test.), metiri (quam mensus est nobis Deus II Cor. 10. 13).

2. With verbs which have no direct object: verbs denoting to please, obey (and their opposites), appear, pardon, hurt, and many others; so ministrare Mt. 4. 11, seruire Rom. 1. 9, apparere Act. 1. 3, praecipere 1. 2, uideri I Cor. 15. 5, 8, ignoscere with dat. of *person* Dt. 29. 20, II Kgs. (IV Reg.) 5. 18, of *thing* Jos. 24. 19, Wisd. (Sap.) 13. 8, Dan. 4. 24, nocere (but also accus., see Num. 5. 19, Lk. 4. 35, Act. 7. 26

[1] There are many datives in this short Epistle; see verses 1–4, 8 11, 13 16–19, 22; but 21 *confidens* is used with abl.

18. 10), nubere Lev. 21. 3 (used for marriage in general, e. g. Mt. 22. 30, I Cor. 7. 9, I Tim. 4. 3), studere Prov. 23. 30: expedit (frequently); ire obuiam (frequently).

3. Dative of interest, especially with *esse* or *fieri* and a Predicative Noun, showing to or for whom something is predicated, or to whom it is (belongs): thus 'ignominia est illi . . . gloria est illi' I Cor. 11. 14, 15, 'inimicus uobis factus sum' Gal. 4. 16.

Hence the Dative after *esse* denotes the possessor: 'cui nomen erat Iohannes' (whose name was John) Joh. 1. 6, 'erit Sarrae filius' (Sarah shall have a son) Rom. 9. 9, cf. 3. 1.

In the predication just mentioned the Dative is used instead of the Nominative to denote what a person or thing is regarded as being or becoming: thus 'oneri esse' I Thess. 2. 7 'to be burdensome, cf. 'facti sumus despectui' Neh. (II Esdr.) 4. 4.[1]

The same construction is found with the added Dative of the person interested; 'eritis odio omnibus' Mt. 10. 22, cf. 24. 9, Mk. 13. 13, Lk. 21. 17, Wisd. (Sap.) 14. 9, 'testimonio estis uobismet ipsis' Mt. 23. 31, 'est tibi curae' Lk. 10. 40, cf. Act. 18. 17.

4. Dative after adjectives, often as predicatives with *esse*: 'tolerabilius erit terrae Sodomorum' Mt. 10. 15, 'carissimum . . . mihi' Philem. 16, 'commodius tibi' I Kgs. (III Reg.) 21. 2, 'nihil mihi conscius sum' I Cor. 4. 4, 'nimium credulus uerbis coniugis' Gen. 39. 19,[2] 'inimica est Deo' Rom. 8. 7,[3] 'uictui necessaria' Gen. 42. 7, 'paria Deo sentire'

[1] But this construction, which is classical, is frequently replaced by the Hebraism of *esse in* with Acc. or Abl.; see § 22.

[2] These words are an explicative addition to the text on the part of Jerome; there are others in this chapter.

[3] So 𝔖 𝔈 (inimicitia est in Deum Oxf. Ed.); but 'inimica est Dei' Jac. 4. 4.

II Macc. 9. 12, 'mihi proprior est rex' II Sam. (II Reg.) 19. 42, 'his qui ei proximi sunt' Num. 27. 11, cf. Dt. 1. 7, Hebr. 6. 8, 'prope est Dominus omnibus inuocantibus eum' Ps. 145 (144). 18, cf. Jer. 12. 2; so similis[1] and dissimilis Wisd. (Sap.) 2. 15, Dan. 7. 7, utilis and inutilis Philem. 11; the adverb praesto may take a dative, 'multa similia praesto sunt ei' Job 23. 14, 'nullus altario praesto fuit' Hebr. 7. 13, 'cui enim non praesto sunt haec' II Pet. 1. 9 (these three are the only instances in the Vulgate).

5. Irregular constructions:

'Sacrificium Deo spiritus contribulatus' Ps. 51. 17 (50. 19) from the LXX τῷ Θεῷ; in the *Psalt. iuxta Hebr.* Jerome wrote Dei.

'comitetur ei' Tob. 5. 27.

'iudicauit mihi Dominus' Gen. 30. 6, cf. Lev. 19. 15, Ezr. (I Esdr.) 7. 25, Ps. 10. 20 (9. 43), 82 (81). 3, Isa. 1. 17, 23.

'iussit ministris ut' Gen. 42. 25 etc.

'permissum est Paulo manere sibimet' (καθ' ἑαυτόν) Act. 28. 16.

'principes non sunt timori boni operis' Rom. 13. 3.

'unde ergo nobis in deserto panes tantos' Mt. 15. 33 (πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι).

'mihi uindictam' Rom. 12. 19 (ἐμοὶ ἐκδίκησις).

'non alligabis os boui trituranti' I Cor. 9. 9, I Tim. 5. 18,[2] cf. 'alligans sibi pedes et manus' Act. 21. 11.

[1] *Similis* in the Old Test. is often found with the Gen., *mei*, *tui*, especially when used of God; but in the Psalms it usually takes Dat. As we find 'adiutorium simile sibi' and 'adiutor similis eius', Gen. 2. 18, 20, it would seem impossible to make any distinction, e.g. as between external and internal likeness. In the New Test., from the influence of the Greek, the Dat. is regular, and even the 'caudas similes scorpionum' of Apoc. 9. 10 probably = 'tails like *those of* scorpions', while the 'cornua duo similia Agni' of Apoc. 13. 11 clearly = 'horns like *those of* a Lamb'.

[2] But Jerome when translating independently from the Hebr. (Dt. 25. 4) wrote 'non ligabis os bouis terentis in area fruges tuas'.

The Genitive.

§ 113. The chief use of the Genitive is to qualify another noun, and to denote quality, possession, or connexion. It is also used as the Object of certain verbs, and of nouns akin in meaning to a verb.

Adjectival Genitive. With this, as in classical Latin, nouns denoting kinship are generally understood (cf. 'Hectoris Andromache' Aen. 3. 319): so 'Iacobum Zebedaei' Mt. 4. 21, cf. Lk. 6. 16, 24. 10, Joh. 6. 71, 19. 25; in Mk. 5. 35 one MS. (V) has 'ab archisynagogi'; in I Cor. 1. 11 we have 'ab his qui sunt Chloes'.

Predicative Genitive, with *esse*, denotes possession, or mark: so 'qui sunt Christi', etc. Gal. 3. 29, 5. 24, cf. Lk. 2. 49; 'est consuetudinis' Gen. 29. 26, Hebr. 10. 25 (but elsewhere 'est consuetudo' II Macc. 13. 4, Joh. 18. 39, Act. 25. 16); 'non esse gaudii sed maeroris' Hebr. 12. 11; 'uestrum est scire iudicium' Mic. 3. 1.

Genitive of *Quality*: largely Hebraistic (see above, § **20**). So 'passiones ignominiae' Rom. 1. 26 (*πάθη ἀτιμίας*); 'iustitiis carnis' Hebr. 9. 10; 'iudices cogitationum iniquarum' Jac. 2. 4 (*διαλογισμῶν πονηρῶν*); 'similis formae' I Petr. 3. 21; 'falsi nominis scientiae' I Tim. 6. 20.

Epexegetical or *defining* Genitive, used by way of Apposition, to express *consisting of*, or *in*: so 'de templo corporis sui' Joh. 2. 21; 'signum . . . circumcisionis' Rom. 4. 11; 'primitias Spiritus' Rom. 8. 23, cf. II Cor. 5. 5; 'domus huius habitationis' II Cor. 5. 1.

This Genitive is found with names of places, where, in classical usage, the second noun would be in the same case as the first: so 'de terra Aegypti' Gen. 21. 21 etc.; 'terram Aethiopiae' Gen. 2. 13; 'in monte Carmeli' I Kgs. (III Reg.) 18. 19; 'in montem . . . Oliueti' Lk. 19. 29, 37;

'Iordanis fluuium' Jos. 15. 5, cf. Jud. 7. 25 (but 'in Iordane flumine' is the right reading in Mk. 1. 5; also 'ab urbe Roma' I Macc. 7. 1, 15. 15).

So, too, the Genitive is used after *medius*, *extremus*, etc., which in classical Latin are treated as simple adjectives: so 'de medio ignis' Ezek. 1. 4; 'in noctis medio' Ex. 12. 29, but 'media nocte' 11. 4, cf. Act. 16. 25, 20. 7; 'extrema Iordanis' Jos. 15. 5; 'in extremis maris' Ps. 139. 8 (138. 9) etc., but the classical use is also frequently found.

Genitive of *Partition*—an Adjectival Genitive—denoting the whole, of which a part is mentioned (the part being taken *from*, or *out of*, the whole). Its use in the Vulgate is mostly normal; after *quis* (interrog.), *nemo*, *unus*, and other numbers, cardinal or ordinal, after superlatives (esp. *minimus*), after *pars*, *particeps*, *expers* (Hebr. 5. 13) etc.: so Mt. 19. 16, Mk. 11. 2, Lk. 10. 36, Act. 5. 14, I Cor. 15. 9, Eph. 3. 8, Apoc. 8. 7.

With neuter: 'nihil . . . oneris' Act. 15. 28; 'nihil . . . mali' Act. 16. 28; 'id . . . tribulationis nostrae' II Cor. 4. 17; 'quod impossibile erat legis' Rom. 8. 3 (τὸ ἀδύνατον τοῦ νόμου); 'in incerto diuitiarum' I Tim. 6. 17.

In a more general sense = belonging to, forming part of: 'oues quae perierunt domus Israhel' Mt. 15. 24; 'electis aduenis dispersionis' I Pet. 1. 1.

Genitive of *Origin*. The Adjectival Genitive also expresses origin (= *arising*, *springing from*), like the Greek.

Arising, *springing from*: 'iustitiam fidei' Rom. 4. 13; 'consolationem scripturarum' Rom. 15. 4; 'periculis fluminum . . . latronum' II Cor. 11. 26; 'maledicto legis' Gal. 3. 13; 'scandalum crucis' Gal. 5. 11; 'crucis Christi persecutionem' Gal. 6. 12; 'operis fidei' etc. I Thess. 1. 3.

Genitive expressing *general* relation or connexion, scarcely

falling under any particular head (this is classical): 'transmigratione Babylonis' Mt. 1. 11; 'famam Iesu' (concerning Jesus) Mt. 14. 1; 'baptismum paenitentiae' Mk. 1. 4; 'resurrectionem uitae', etc. Joh. 5. 29; 'dispersionem gentium' (among the Gentiles) Joh. 7. 35; 'iustificationem uitae' Rom. 5. 18; 'a lege uiri' (relating to a husband) Rom. 7. 2, cf. Lev. 7. 1; 'iuncturam subministrationis' Eph. 4. 16; 'intentator malorum' Jac. 1. 13; 'secundi locus' (place for a second) Hebr. 8. 7; 'Spiritus . . . blasphemia' (against the Spirit) Mt. 12. 31; 'residuum locustae' (what the locust leaves) Joel 1. 4.

§ 116. The Genitive as *Object* with Verbs signifying *to remember, to forget, to pity*, and with Nouns and Adjectives akin to Verbs, the reference being often to God or Christ: thus 'memorari testamenti tui'[1] Lk. 1. 72 etc.; 'ut obliuiscatur operis uestri' Hebr. 6. 10 etc.; 'miserere mei' Ps. 51 (50). 1 and often; 'auxiliatus sum tui' Isa. 49. 8 (but often with dat.); 'fidem Dei' Mk. 11. 22; 'oratione Dei' Lk. 6. 12; 'aemulationem Dei' (zeal for God) Rom. 10. 2; 'obsequium Christi' (obedience to Christ) II Cor. 10. 5[2]; 'conscientiam Dei' I Pet. 2. 19; 'zelus domus tuae' Joh. 2. 17; 'in benefacto hominis infirmi' Act. 4. 9; 'religione angelorum' Col. 2. 18 (cf. 3. 5); 'in prouocationem caritatis et bonorum operum' (to provoke unto love, etc.) Hebr. 10. 24; 'memoriam uestri facio' Rom. 1. 9; 'mei memores estis' I Cor. 11. 2 and often; 'plenus dierum' Gen. 25. 8 and often. Sometimes we have a succession of Genitives: 'quomodo ecclesiae Dei diligentiam habebit' I Tim. 3. 5;

[1] Memini, recordor, reminiscor, obliuiscor, are occasionally followed by the Accus.; see Ecclus. 41. 5, Isa. 46. 8, Ps. 42. 4 (41. 5), II Cor. 7. 15, Job 28. 4 etc.

[2] Deissmann calls this the 'mystic genitive', where 'of Christ' almost = 'in Christ'; see Plummer in *Int. Crit. Comm.*. II Thess., p. 277 and n.

'ad inluminationem scientiae claritatis Dei' II Cor. 4. 6; 'O altitudo diuitiarum sapientiae et scientiae Dei' Rom. 11. 33.

Genitive Absolute: see above, § **44**.

The Ablative.

§ **115**. The Ablative expresses circumstances which modify Predication, such as cause, instrument, manner, quality, price, matter, respect, time, place, comparison; it is also the case of separation. The different divisions often run into one another, varying according to the Noun and the word (verb, adjective, or adverb) with which it is used. Examples are:

Ablative of *Cause*: 'non haesitauit diffidentia sed confortatus est fide' Rom. 4. 20 (Gk. τῇ ἀπιστίᾳ . . . τῇ πίστει).

Instrument: 'comburet igni' Mt. 3. 12; 'interficere gladio, fame, et morte' Apoc. 6. 8.

Manner and *Means*: 'gratia estis saluati' Eph. 2. 8; 'uocauit nos propria gloria et uirtute' II Pet. 1. 3; 'proposito cordis permanere in Domino' Act. 11. 23; 'reuelata facie gloriam Domini speculantes' II Cor. 3. 18; 'natura filii irae' Eph. 2. 3; 'quis militat suis stipendiis?' I Cor. 9. 7 (= condition, 'at his own cost').

Quality, with epithet: 'beati mundo corde' Mt. 5. 8.

Respect (= place where; often figuratively): 'infirmus pedibus' Act. 14. 7; 'pauperes spiritu' Mt. 5. 3, cf. I Cor. 7. 34, 14. 20; 'duri ceruice et incircumcisi cordibus' Act. 7. 51; 'prurientes auribus' II Tim. 4. 3; 'duplex animo' Jac. 1. 8, cf. 4. 8; 'numero quasi quinque milia' Joh. 6. 10.

Price: 'plus quam trecentis denariis' Mk. 14. 5, cf. Ioh. 12. 5; 'uenundari multo' Mt. 26. 9; 'multa summa ciuitatem hanc consecutus sum' Act. 22. 28 (Gk. πολλοῦ κεφαλαίου).

Time (including not only *when*, but also *how long*): thus

of *point* of time, 'nocte', 'quarta uigilia noctis', etc. Gen. 14. 15, Mt. 2. 14, Mt. 14. 25, Lk. 12. 38 etc.; of *duration*, 'seruieruntque ei octo annis' Jud. 3. 8, cf. Gen. 7. 4, 12, 17; 'cum ieiunasset quadraginta diebus', etc. Mt. 4. 2 etc.; 'multo tempore' Dt. 4. 40; 'multis temporibus' Lk. 20. 9; 'mysterii temporibus aeternis taciti' Rom. 16. 25; *in* is sometimes added to explain the case, 'in anno primo', 'in illis diebus', etc., 'in hac die et in hoc tempore' I Kgs. (III Reg.) 14. 14 (= even now).

Comparison (*a*) = *than*: 'multis passeribus meliores estis' Mt. 10. 31; 'prior me erat' Joh. 1. 15; 'plus Salomone' Lk. 11. 31, cf. 32. For the Hebraism with *ab* see above, § **22**.

(*b*) = *by* (measure of comparison): 'multo', 'eo', 'quanto', etc., 'decem partibus maior ego sum' II Sam. (II Reg.) 19. 43; also without comparative, 'altam quattuor digitis' Ex. 25. 25; 'ciuitas magna itinere trium dierum' Jon. 3. 3.

§ **116.** The Ablative as *Object*, with Verbs and Adjectives of plenty and want, and with Verbs expressing use (from), or enjoyment (of), as *frui, fungi, potiri, uti, uesci.* In these cases the Ablative expresses the matter or thing (*with what?*): so 'esurientes inpleuit bonis' Lk. 1. 53; 'repleti fructibus' Phil. 1. 11; 'sustentate eum pane tribulationis' I Kgs. (III Reg.) 22. 27; 'si ... culpa uacasset' Hebr. 8. 7; 'egemus testibus' Mt. 26. 65; 'qui cura indigebant' Lk. 9. 11; 'Dominus his opus habet' Mt. 21. 3.[1]

It also expresses the place (*where* and *from which*); this

[1] These last three are renderings of the Greek χρείαν ἔχειν; we also have the Greek Genitive, 'nullius egeo', Apoc. 3. 17, cf. I Cor. 12. 24, Ps. 16 (15). 2, and other renderings, 'debere', Mt. 3. 14, 'desiderare', Mk. 14. 63 (cf. 'operam desiderare' Lk. 19. 31) 'necesse habere', Mt. 14. 16 ('necessarium habere', Lk. 19. 34), 'necessitatem pati', Eph. 4. 28, 'necesse est', I Thess. 1. 8, cf. 'Domino necessarius est' (ὁ Κ. χρείαν αὐτοῦ ἔχει), Mk. 11. 3; also 'quibus opus sit uobis' (ὧν χρείαν ἔχετε), Mt. 6. 8, 'non oportet nos (οὐ χρείαν ἔχομεν ἡμεῖς) ... respondere tibi', Dan. 3. 16.

Ablative is frequently supplemented by prepositions, especially before indeclinable place-nouns, e. g. 'in Bethania'; 'in Bethlehem'; 'de Bethel'; 'ex Niniue'; 'Hierosolymis' is found with *in* and *ab*, and also without preposition.

The *Ablative Absolute* is loosely used; see Graecisms, § **52.**

It sometimes follows the principal clause, in which case it is equivalent to 'and'; e. g. 'profectusque est populus de Haseroth, fixis tentoriis in deserto Pharan' (= 'journeyed . . . and pitched their tents') Num. 12. 16 (13. 1 in Vg.); 'quem persecuti comprehenderunt caesis summitatibus manuum eius et pedum' (= they pursued after him *and* caught him, *and* cut off his thumbs and his great toes') Jud. 1. 6, cf. Esth. 9. 16.

It is used elliptically: 'audito quod Romani essent' Act. 16. 38; 'comperto quod homines essent sine litteris' Act. 4. 13.

Also irregularly: 'et sedente Lot' Gen. 19. 1.

§ 117. The Ablative with Prepositions.

A. **Prepositions taking Ablative only.**

A, *ab* (= *from*, *on the side of*; with agents, *by*): 'proice abs te' Mt. 18. 8, 9; 'alienati a uita Dei' Eph. 4. 18; 'desolati a uobis' (ἀπορφανισθέντες = bereaved of you) I Thess. 2. 17; 'peregrinamur a Domino' (ἀπό) II Cor. 5. 6; 'decidant a cogitationibus suis' ('let them fall by their own counsels' A. and R.V., 'from their counsels' mg.) Ps. 5. 10 (11); 'uexabantur a spiritibus inmundis' Lk. 6. 18; 'labia nostra a nobis sunt' ('our lips are our own' A. and R.V., 'are with us' mg., and 'nobiscum sunt' *Psalt. iuxta Hebr.*) Ps. 12. 4 (11. 5); 'a uoce exprobantis' ('for the voice of the slanderer', i. e. arising from, because of) Ps. 44. 16 (43. 17).

absque = (1) sine, 'without': 'absque liberis', etc., 'absque noxa' (guiltless), 'absque retractatione' (assuredly) I Sam. (I Reg.) 14. 39.

(2) 'besides', 'in addition to': 'duxit uxorem absque iis quas prius habebat' Gen. 28. 9; 'nullus sermonis nostri testis est absque Deo' ('but God' Douay) Gen. 31. 50, cf. Isa. 45. 14, Cant. 4. 1, 3, 6. 6.

(3) 'outside of': 'absque synagogis facient uos' (*ἀποσυναγώγους ποιήσουσιν ὑμᾶς*) Joh. 16. 2.

coram = 'in the presence of', 'before (the face of)': 'coram me' Ex. 20. 3 etc.; very frequent in Old Test.; 'before' (as opposed to 'behind') Joel 2. 3.

cum = 'with', (1) of accompaniment: 'configere . . . David cum pariete' I Sam. (I Reg.) 18. 11 (= to smite David even to the wall).

(2) but also of manner (how): 'cum festinatione, lacrimis, impositione',[1] etc. This Ablative is sometimes found in classical Latin, as 'cum cruciatu necare', where the simple Abl. would be an epithet, as 'omnibus cruciatibus aliquem adficere'.

de = 'from', 'concerning', 'of' (partitive):

(1) 'from': 'de facie templi (from the forefront of the temple) et de', etc. II Kgs. (IV Reg.) 16. 14; 'non de errore neque de inmunditia' I Thess. 2. 3; 'de carne metet corruptionem' Gal. 6. 8; 'conualuerunt de infirmitate' Hebr. 11. 34, cf. 35; 'mensus est ciuitatem de harundine' (with the reed) Apoc. 21. 16; 'de uobis negotiabuntur' (make merchandise of you) II Pet. 2. 3.

(2) 'concerning': 'de bono opere . . . de blasphemia' Joh.

[1] Cf. E. W. Watson, *The Language and Style of St. Cyprian*, p. 245 n. (in *Studia Bibl. et Eccles.*, iv, Oxford 1896).

10. 33, cf. Mt. 20. 24, Rom. 8. 3, I Cor. 6. 2, Apoc. 19. 2; 'de cetero' (finally) II Cor. 13. 11.

(3) partitive (leading up to Ital. 'di', Fr. 'de'): 'effundam de spiritu meo' Act. 2. 17; 'de uno pane participamur' I Cor. 10. 17; 'de Caesaris domo' Phil. 4. 22; 'de nocte surrexit' (rose early) I Sam. (I Reg.) 15. 12; 'onus duorum burdonum de terra' (of earth) II Kgs. (IV Reg.) 5. 17; 'dabo de synagoga Satanae' (men of the synagogue of Satan; a Hebraism) Apoc. 3. 9.

desuper = 'from off': 'desuper tunica' Mic. 2. 8; 'desuper eis . . . d. ossibus' 3. 2; 'castra posuit desuper Bethbessen' (over above) I Macc. 9. 64, cf. Ezek. 10. 4; elsewhere in the Vulgate it is adverbial, see § **95**.

e, ex = 'out of', 'from'. As with ἀπό and ἐκ, it is often hard to see any distinction between the use of *de* and of *ex*; e. g. 'os ex ossibus meis et caro de carne mea' Gen. 2. 23. Usually it is employed of the origin (springing from, or out of), or of position (from, or on; = *ab*).

(1) 'arising from': 'ex lege, fide, consensu, aequalitate, tristitia, necessitate', etc. II Cor. 9. 7; 'e contrario' I Pet. 3. 9; 'ex abundanti' II Cor. 9. 1; 'Balaam ex Bosor' (τοῦ = son of) II Pet. 2. 15.

(2) of position: 'ex aduerso' (in front) II Sam. (II Reg.) 10. 9, cf. I Sam. (I Reg.) 26. 1; 'ex latere altaris ad aquilonem' (on the N. side of the altar) II Kgs. (IV Reg.) 16. 14.

(3) The unusual 'conuentione facta . . . ex (ἐκ) denario diurno' Mt. 20. 2 should be noticed.

prae = 'in comparison with'; and, with negative, 'for', 'owing to': so 'differentius prae illis nomen' Hebr. 1. 4, cf. 3. 3, Ps. 45 (44). 3, II Cor. 12. 13; 'prae (ἀπό) gaudio non aperuit ianuam' Act. 12. 14.

pro = (1) 'in front of': 'pro tribunali' (*ἐπὶ τοῦ βήματος*) Act. 25. 6, cf. Mt. 27. 19.

(2) 'as', 'for': 'pro uelamine' I Cor. 11. 15; 'pro inuicem' I Cor. 12. 25; 'pro bona uoluntate' Phil. 2. 13.

(3) 'instead of': 'pro te' Philem. 13 etc.

sine = 'without': 'sine offendiculo' Act. 24. 16; 'sine sumptu' I Cor. 9. 18 etc.

B. **Prepositions taking Accusative and Ablative.**

In with Abl. = 'rest in' or 'on': constantly with Deo, Domino, Christo, Iesu, etc.

(1) of condition: 'in stupore mentis' Act. 22. 17; 'in obsequio' II. Kgs. (IV Reg.) 5. 2, 'in me' (in my case) Gal. 1. 24; 'in praeuaricatione' I Tim. 2. 14; 'in sermone adulationis' (found in, using) I Thess. 2. 5; 'in hoc' (on this condition) I Sam. (I Reg.) 11. 2, cf. Act. 21. 24 'in illis' (for them R.V.), I Tim. 4. 15, 16.

(2) of time and place, see above, § **116**: also 'in breui' Eph. 3. 3; 'in circuitu' Exod. 38. 31 etc.

(3) instrumental, see Hebraisms, § **22**: so 'in pythone' I Sam. (I Reg.) 28. 8.

(4) = 'in addition to': 'in his omnibus' (*ἐν πᾶσι τούτοις*) Lk. 16. 26.

(5) of manner: 'in abscondito' (in secret; *ἐν τῷ κρυπτῷ*) Mt. 6. 18; 'in occulto' (secretly; *ἐν κρυπτῷ*) Joh. 7. 4, 18. 20.

(6) *constructio praegnans* = 'into', 'so as to be in': 'in parapside' Mt. 26. 23; 'in monumento' Lk. 23. 53; 'in die irae' Rom. 2. 5; several uses of 'in' occur in Act. 17. 31.

(7) wrongly for *εἰς*, especially in relation to baptism; so Mt. 28. 19, Act. 19. 3, 4 etc.; also 'in inferno' Act.

2. 27, 31 (*εἰς ᾅδου*), quoting Ps. 16 (15). 10 (where the LXX is *εἰς ᾅδην*); 'in domo' (*ἐπὶ τὸν οἶκον*) Lk. 1. 33; 'in manu factis sanctis' (manufacta Sancta ℌ𝔖) Hebr. 9. 24 (*εἰς χειροποίητα ἅγια*).

(8) constantly for *ἐπί* with Dat., not only with the idea of 'rest in' or 'on', but also as = 'in that' when implying *cause*; thus *ἐφ' ᾧ* = 'in quo' not only Mk. 2. 4, Lk. 5. 25 ('in quo iacebat'), Act. 7. 33 ('in quo stas'), but also Rom. 5. 12 ('in quo omnes peccauerunt' = *ἐφ' ᾧ πάντες ἥμαρτον*, for that, because, all men sinned);[1] in II Cor. 5. 4 *ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι* (not for that, because, we would be unclothed), though = '*eo quod* uolumus expoliari' in the Vulgate, is rendered '*in quo*' etc. in H *der* Hil. Aug.

sub with Abl. = 'under', 'about', 'in the time of': 'sub obtentu' Mk. 12. 40; 'sub Stephano' (*ἐπὶ Στεφάνῳ*) Act. 11. 19; 'sub Abiathar principe' (*ἐπί* with gen.), Mk. 2. 26, cf. Lk. 3. 1.

after verbs of motion: 'dedit . . . sub manu' Bar. 2. 4; 'ego sub nullius redigar potestate' I Cor. 6. 12, cf. II Macc. 3. 6.

super with Abl. = 'about', 'concerning', 'because of': 'super misericordia tua et ueritate' Ps. 115. 1 (113. 2 *sec.*) Jer. 31. 12.

after verbs expressing emotion (anger, pity, etc.): 'irasceris super hac re' II Sam. (II Reg.) 19. 42; 'misertus est Dominus super afflictione' II Sam. (II Reg.) 24. 16, cf. Am. 7. 3, 6, Jon. 4. 2, 6, 9, Jer. 31. 15.

subter not found with Abl. in the Vulgate.

[1] The Western theologians took 'in quo' more literally, and the Vulgate form of Rom. 5. 12 was not without its influence on the doctrine of Original Sin.

VII

SYNTACTICAL PECULIARITIES
(*continued*)

SYNTAX OF THE VERB

Indicative Mood.

§ 118. *Indefinite subject.* The 3rd Person Singular is used indefinitely, in the sense of 'one', 'they'; see *Hebraisms*, § 30. So 'canet' (σαλπίσει) = he (the trumpeter) shall sound, I Cor. 15. 52; also 'ait', 'dicit', 'inquit' = he (or the Scripture) saith (frequent in the Epp.).

§ 119. *Present tense.* The Historic Present is constantly employed, either independently or, more frequently, in imitation of the graphic Greek; thus in Mk. 5. 14–16 the Vulgate faithfully follows the varying tenses of the original, 'pascebant, ueniunt . . . uident, uexabatur . . . timuerunt', cf. Act. 12. 9. The Present is sometimes graphically used for the Future, so 'credimus' Mt. 27. 42, 'moritur' Joh. 21. 23; also for the Past, with 'iam', see Jer. 20. 8, Mk. 8. 2, Joh. 5. 6 'multum iam tempus habet (haberet ℌ𝔊) ', cf. II Sam. (II Reg.) 4. 2.

§ 120. *Past imperfect.* The Vulgate is far stricter than our own Auth. Version in the use of the Past Imperfect to denote (1) continued, (2) repeated, (3) contemplated, (4) potential, action.

So (1) Distinguished from the Aorist, 'accesserunt et

ministrabant' Mt. 4. 11 'exierunt et ueniebant' Joh. 4. 30 etc.

(2) Repeated or customary action: 'dimittere solebat' (*ἀπέλυεν*) Mk. 15. 6; 'quem portabant cotidie' Act. 3. 2.

(3) Conative Imperfect (= sought to, began to): 'Iohannes . . . prohibebat eum' Mt. 3. 14, 'uocabant eum Zachariam' Lk. 1. 59, 'rumpebatur rete' (*διερρήγνυτο*) 5. 6.

(4) With verbs of wishing: 'uolebam et ipse hominem audire' Act. 25. 22; 'optabam . . . ipse ego anathema esse' (*ηὐχόμην*) Rom. 9. 3.

§ 121. *Future.* Here, too, the Vulgate closely follows the Greek.

(1) Command and prohibition: 'uocabis nomen eius Iesum' Mt. 1. 21, cf. Lk. 1. 13, 31; 'non eritis ut hypocritae' Mt. 6. 5.

(2) Strong negation: = the Greek *οὐ μή* with (*a*) Future Indic., (*b*) Subjunct. (the reading in the Greek is sometimes uncertain or ambiguous, as in *πιστεύσω* Joh. 20. 25).

(*a*) 'non erit tibi hoc' (*οὐ μὴ ἔσται σοι τοῦτο*) Mt. 16. 22, 'non te negabo' (*οὐ μή σε ἀπαρνήσομαι*) Mk. 14. 31; 'non sitiet' (*οὐ μὴ διψήσει*) Joh. 4. 13.

(*b*) 'non intrabitis (*οὐ μὴ εἰσέλθητε*) Mt. 5. 20, 'iam non bibam' (*οὐ μὴ πίω*) Mk. 14. 25, 'nihil uobis nocebit' (*οὐ μὴ ἀδικήσῃ*) Lk. 10. 19.

The Latin, however, misses something of the strength of the Greek; the English A.V. has sought to reproduce it by 'in no case', 'in no wise'.

(3) Periphrastic Future. The Greek *μέλλειν* (to be about to), which occurs frequently in the New Test., is carefully rendered by the Future Participle with *esse*, or (twice) by *futurum est ut*, and (once) by the Gerund Adj., 'filius hominis tradendus est' Mt. 17. 22; once the strong future is used, 'moriemini' Rom 8. 13; in Act. 27. 10 we have

'uideo quoniam . . . incipit esse nauigatio' = 'is beginning (is about) to be' (*θεωρῶ . . . μέλλειν ἔσεσθαι*).[1] The Vulgate is free from the ambiguous 'will' by which the A.V. sometimes renders the Greek *θέλειν*. There is no ambiguity about 'uultis facere' Joh. 8. 44, cf. 7. 17, 'nubere uolunt' I Tim. 5. 11, 'uolunt discere' I Cor. 14. 35.

§ **122.** *Perfect.* The Latin Perfect includes both completed and momentary action in the past, answering to both Perfect and Aorist in the Greek. The confusion between these two tenses in the A.V. may be partly due to reminiscence of the Vulgate amongst the translators. The R.V. may have gone to excess in its correction of this confusion, but the distinction itself is of the utmost importance.

§ **123.** *Past Perfect.* This tense is not of very frequent occurrence: 'decreueram' Num. 24. 11, 'fundata erat' Mt. 7. 25, 'perierat', 18. 11; in Act. 14. 23 the Perfect 'crediderunt' stands for the Past Perfect in the Greek (*πεπιστεύκεισαν*). The Past Perfect is found, but only in the Old Test., in conjunction with *iamque*, e.g. 'iamque aduenerat uigilia matutina' Ex. 14. 24, cf. 19. 16, etc.

§ **124.** *Future Perfect.* Most frequent in the dependent clause of a complex sentence, when the verb of the main clause is in the Future, or in the Imperative: 'hodie, si uocem eius audieritis, nolite' = if ye *shall* (not *will*) hear his voice, etc. Ps. 95 (94). 8 = Hebr. 3. 7.

[1] Compare v. 2 of the same chapter 'ascendentes autem nauem hadrumetinam incipientem nauigare' (*ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ μέλλοντι πλεῖν*); there can be no doubt that 'incipientem' (not '-tes') is the right reading = the ship was about to sail. Other instances are 'incipiebat enim mori', Joh. 4. 47, 'incipientes introire in templum', Act. 3. 3, cf. 19. 27, 23. 27, 27. 30, 33, Jac. 2. 12; notice especially 'incipiam te euomere ex ore meo' (*μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου*), Apoc. 3. 16 = I am going to spue thee out of my mouth.

The English idiom often requires the Future Perfect to be translated by the Present: 'quod fecero sectamini' (as I *do* so shall ye do) Jud. 7. 17; 'nihil me habere puto quamdiu uidero' (I think I have nothing so long *as I see*) Esth. 5. 13 etc.

The Future Perfect is sometimes used as an Imperative: 'uos ipsi uideritis' (see to it yourselves) Act. 18. 15.

Imperative Mood.

§ **125.** A prohibition is usually expressed by *noli* with infin.: 'nolite iudicare' Mt. 7. 1, 'nolite timere' Joh. 6. 20. The distinction drawn in Greek between a continued and a momentary action—the Present Imperative or Aorist Subjunctive—cannot be maintained in Latin.

Subjunctive Mood.

§ **126.** In simple sentences this expresses:

(1) In 1st or 3rd persons a Hortatory Imperative: 'non scindamus eam sed sortiamini de illa' Joh. 19. 24; 'pacem habeamus ad Deum' (ἔχωμεν) Rom. 5. 1, cf. I Cor. 15. 32 etc.

(2) Doubt or uncertainty: as in 'quare ieiunem' (why should I fast?) II Sam. (II Reg.) 12. 23; 'quis audeat mori' (one might possibly dare to die) Rom. 5. 7.

But in the Vulgate this idea seems usually to be expressed in other ways, generally by the Future Indicative, e. g. 'quid faciemus?' Act. 2. 37.[1]

(3) A wish (= the Greek Optative): 'non illis reputetur' II Tim. 4. 16, cf. Act. 7. 60, 'ego te fruar in Domino' Philem. 20, cf. II Pet. 1. 2. The Greek Optative with ἄν

[1] But here, as in Act. 4. 16, the Greek text varies between ποιήσωμεν ℵAB, etc, and ποιήσομεν D rell.

is sometimes translated by the Indicative, 'et quomodo possum?' (= πῶς γὰρ ἂν δυναίμην) Act. 8. 31, 'opto apud Deum' (= εὐξαίμην ἂν τῷ Θεῷ) Act. 26. 29 'I could wish to God'.

(4) A prohibition. Ne with the Perfect Subjunctive; 'ne credideris illis' (do not believe them) Act. 23. 21, cf. 16. 28.

(5) Elliptical: 'non quod exciderit uerbum Dei' Rom. 9. 6.

Infinitive Mood.

§ **127.** The infinitive is a Verbal Noun, and stands as the Subject or Object (usually the latter) of the sentence. The other oblique Cases, which in Greek are expressed by a Preposition, *plus* the Article, *plus* the Infinitive,[1] are expressed in Latin by the Gerund or Gerund Adjective with a Preposition, or by *ut* with the Subjunctive. Still more frequently the Subject or Object is expressed by the ordinary construction of the Accusative with Infinitive, used with verbs which could not take an Infinitive alone.

(1) Infinitive as Subject: 'bonum tibi est . . . ingredi' Mt. 18. 8, 'uelle adiacet mihi' Rom. 7. 18, cf. II Cor. 1. 8, Gal. 6. 14, Phil. 1. 21, 24.

(2) Infinitive in Apposition to the Subject: 'hoc ipsum, secundum Deum contristari uos' II Cor. 7. 11, cf. Eph. 3. 8, Phil. 1. 22.

(3) Infinitive as Object: 'perficere . . . non inuenio' Rom. 7. 18.

(4) Infinitive with Double Object: 'fecerimus hunc ambulare' Act. 3. 12.

[1] See under 'Articular Infinitive' in any Grammar of New Testament Greek.

(5) Infinitive with Verbs of preventing (instead of *ne* with the Subjunctive): 'impediebar . . . uenire' Rom. 15. 22, 'prohiberentur permanere' Hebr. 7. 23, cf. I Tim. 4. 3.

(6) Infinitive with Verbs of hoping, fearing, promising, swearing (instead of Accusative and Infinitive, or *ut* or *ne* with the Subjunctive): 'speratis accipere' Lk. 6. 34, cf. 23. 8, Act. 26. 7, III Joh. 14 etc. (but such Verbs are also used with *quod*, *quia*, and the Subjunctive, Rom. 15. 24 etc.). For *timeo* with Infinitive, see Gen. 19. 30, Mt. 1. 20 etc.; but this is also classical. *Polliceor* is found with simple Infinitive in Mt. 14. 7 ('pollicitus est ei dare'), but also with *ut* and Subjunctive, 'pollicitus sum ut non facerem' Jud. 2. 1, cf. II Chron. 6. 1, 20, and more often absolutely or with Accusative of the Relative. Similar is the use of *promitto*, see Tob. 7. 10, Judith 9. 11, II Kgs. (IV Reg.) 8. 19, II Chron. 21. 7. *Iuro* is found with the Infinitive in Hebr. 3. 18 (iurauit non introire), but also with *ut*, *ne*, *quod*, and the Subjunctive, or absolutely or with Accusative of the Relative.

(7) The Infinitive of *purpose*, and the Infinitive after Adjectives, have been noted under GRAECISMS (see above § **50**) since, though they occur in Latin poetry, they are replaced in classical prose by other constructions, and their use in the Vulgate is mainly due to the original Greek.

(8) So is the use of the Infinitive in an *Imperative* sense, e. g. 'gaudere cum gaudentibus, flere cum flentibus' Rom. 12. 15,[1] though in Phil. 3. 16, τῷ αὐτῷ στοιχεῖν is rendered 'in eadem permaneamus regula'.

The Participle.

§ **128.** (1) The Participle is used, instead of the Infinitive, after Verbs denoting completion, and Verbs of sense.

[1] See Blass, 'Grammar of N.T. Greek' (Engl. Transl.), § 69. 1.

This is partly a Graecism (see above § 51); but it is also found in Latin poetry, as 'medios sensit delapsus in hostes' Aen. ii. 377. Thus we have 'ne uidearis hominibus ieiunans (*νηστεύων*) Mt. 6. 17, 'inuenta est . . . habens (*ἔχουσα*) Mt. 1. 18.

(2) The Participle as a Predicative Adjective occurs, especially after Verbs of perceiving: thus 'audiuimus eum dicentem', etc. frequently, 'uiderunt barbari pendentem bestiam' Act. 28. 4, 'uideritis adpropinquantem diem' Hebr. 10. 25.

(3) It is sometimes equal to an Adverb, or to a condensed adjectival or adverbial clause:

(*a*) used adverbially: 'uisus est eis quasi ludens loqui' (jestingly) Gen. 19. 14, 'seruiamus placentes Deo' (acceptably) Hebr. 12. 28, 'latet eos hoc uolentes' (*θέλοντας* = this they wilfully forget) II Pet. 3. 5, cf. I Tim. 1. 13.

(*b*) as a 'qui' clause: 'dormientibus' (those who sleep) I Thess. 4. 13, 'laborantem agricolam' (the husbandman that laboureth) II Tim. 2. 6. It is also incorrectly used to translate the Greek Article with Participle, as 'accipientes' (*οἱ λαμβάνοντες*, those who receive) Rom. 5. 17.

(*c*) as an adverbial clause, denoting time, cause, concession, etc.: 'orantes' (when ye pray) Mt. 6. 9, cf. 'manens' Act. 5. 4, 'moriens' Hebr. 11. 21, 'non inuenientes' (since they could not find) Act. 4. 21, 'legem consummans' (if it fulfil the law) Rom. 2. 27, 'et quidem scientes' (though ye know) II Pet. 1. 12; a succession of such Participles occurs in I Pet. 2. 18–3. 12.

(4) Periphrastic or Analytical use of the Present Participle. In classical Latin the Present Participle (in the Nominative) can be used with *esse* only when it has become an Adjective, as *diligens*, *sapiens*, etc.; in popular speech it came to be freely employed to form a finite Tense: thus

'stellae erunt decidentes' Mk. 13. 25, 'erat expectans' Mk. 15. 43, Lk. 1. 21, cf. 20, 22, 5. 10; 'quae sunt rationem . . . habentia' Col. 2. 23; 'est descendens' Jac. 3. 15. This analytical use, though it is universal in English, is impossible in French except where the Participle has become a simple Adjective.

(5) Adjectival use. The Participle is often simply an Adjective: thus 'morientes homines' (mortal men) Hebr. 7. 8, 'manentem substantiam' Hebr. 10. 34, cf. 13. 14, 'argumentum non parentum' (a proof of things invisible) Hebr. 11. 1.

So with the Perfect Participle Passive, 'remissas manus et soluta genua' Hebr. 12. 12, 'destinatam uoluntatem' II Cor. 8. 19, cf. 9. 5, Eph. 1. 19, Phil. 3. 8, and see above § 77.

When so used, the Participle admits of comparison: thus 'amantissimus Domini' Dt. 33. 12,[1] cf. Amos 5. 11, and in Neut. plur. Isa. 44. 9, Hos. 9. 16, 'fratres mei desideratissimi' (ἐπιπόθητοι) Phil. 4. 1; ἀγαπητός is rendered 'dilectissimus' Rom. 16. 8, Hebr. 6. 9, Jac. 1. 16, 2. 5 (but not 1. 19 in the Oxford edition), 'nominatissimus' I Chron. 11. 24, cf. pp. 67, 68; Comparatives are 'eminentior' Judith 13. 16, 'excellentior' I Cor. 12. 31, 'honoratior' Lk. 14. 8.

(6) By the omission of its Noun the Participle itself becomes a Noun: thus 'uinctus' = a prisoner Eph. 3. 1 (but not 4. 1) Hebr. 13. 3; 'credentes' = believers, Act. 4. 32 etc.; 'discentes' = disciples Lk. 19. 37 (but 'descendentium' *codd. plur.* ℵ, 'discipulorum' V𝔊), Joh. 21. 12 (but 'discumbentium' *codd. plur.* ℵ𝔊; this is also found in the Old Latin MSS., e. g. Joh. 6. 66, 21. 2 *d*, Lk. 6. 1 *e*, 12. 1 *a*. See above § 66.

[1] Compare 'seruantissimus aequi', Verg. *Aen.*, ii. 427.

(7) The Participle retains the power of governing a case; thus 'scire . . . supereminentem scientiae caritatem Christi' Eph. 3. 19, 'desiderantium uos' II Cor. 9. 14, cf. I Tim. 5. 10.

(8) The Present Participle Active is sometimes incorrectly used to translate the Greek Aorist Participle, which has no equivalent in Latin: thus 'clamans . : . emisit spiritum' (*κράξας . . . ἀφῆκε τὸ πνεῦμα*) Mt. 27. 50, 'egredientes . . . uenerunt' (*ἐξελθόντες ἦλθον*) Mk. 1. 29 etc. In Mt. 27. 49 'liberans' = the Greek *future* Participle (*σώσων*).[1] In Act. 20. 11 there is a mixture of Present and Past Participles, 'ascendens . . . frangens . . . allocutus' (the Greek has aorists throughout); English admits of this loose usage, but not French or Italian. In many cases the Greek aorist is rendered into Latin by *cum* with the Past Perfect Subjunctive (making the sentence complex) or, where possible, by the Ablative Absolute; in this case the inaccurate Present Participle is avoided.

The want of a Past Participle Active is often supplied, as in ordinary Latin, by the use of a Deponent Verb, where the Past Participle has an active meaning; some of the commonest instances are: 'adsecuto' Lk. 1. 3, 'complexus' (*συμπεριλαβών*) Act. 20. 10, 'uoce delapsa' (*φωνῆς ἐνεχθείσης*) II Pet. 1. 17, 'dominatus' (*κατακυριεύσας*) Act. 19. 16, 'exhortatus' (*παρακαλέσας*) Act. 20. 1 etc.; this use is very frequent, and in almost every case the Greek is an Aorist or Perfect Participle.

(9) The Participle as Verbal. The Perfect Participle Passive is sometimes used in the sense of the Greek Verbal in *-τός*; thus 'canticum pro dilecto' (*ᾠδὴ . . . ὑπὲρ τοῦ ἀγαπητοῦ*) Ps. 45 title (44. 1), 'inter natos' (*ἐν γεννητοῖς*)

[1] So 'liberans' ff_1 g_1; but *f* has 'saluare', *d* 'et liuerat', *l* 'et liberet', and *a b c q* 'et liberauit (or -bit)', *r* 'et saluabit'.

Mt. 11. 11. 'incorruptam coronam' (*ἀφθαρτὸν στέφανον*) I Cor. 9. 25, cf. 15. 53, Wisd. (Sap.) 18. 4.

This Participle is also used analytically, especially with *habere* and *facere*: thus 'exosam habuerint disciplinam' Prov. 1. 29, cf. Hos. 9. 15, 'auditum habebant' (*ἀκούοντες ἦσαν*) Gal. 1. 23; 'auditum facere', 'notum facere' are frequent in the Old Test., see Num. 16. 5, Ecclus. 45. 11, 46. 20 etc., Ps. 39. 4 (38. 5) etc.

The Gerund.

§ **129.** The Gerund is an Active Verb-noun, answering to the English Verb-noun in *-ing*; it is very common in the Vulgate, chiefly in Accusative, Genitive, and Ablative.

(1) The Greek Infinitive of purpose is usually rendered by the *Accusative* of the Gerund with *ad*: 'ad perdendum eum' (*τοῦ ἀπολέσαι αὐτό*) Mt. 2. 13, 'ad deludendum' (*εἰς τὸ ἐμπαῖξαι*) Mt. 20. 19; similarly *εἰς* with Noun, 'ad manducandum' (*εἰς βρῶσιν*) II Cor. 9. 10; also after *utilis*, e.g. 'utilis ad docendum' (*ὠφέλιμος πρὸς διδασκαλίαν*) II Tim. 3. 16, cf. I Tim. 6. 17.

(2) The dependent or qualifying Infinite (with or without *τοῦ*) is expressed by the *Genitive* of the Gerund: e.g. 'aures audiendi' (*ὦτα ἀκούειν*) Mt. 13. 9, 'potestatem calcandi' (*ἐξουσίαν τοῦ πατεῖν*) Lk. 10. 19 etc.; 'cor ... discedendi' Hebr. 3. 12 = *καρδία ... ἐν τῷ ἀποστῆναι.*

(3) The *Ablative* of the Gerund is sometimes used in place of the Present Participle, as a rendering of the Present Participle in the Greek: thus 'bene faciendo et sanando' (*εὐεργετῶν καὶ ἰώμενος*) Act. 10. 38, cf. 33, 'laboret operando' (*κοπιάτω ἐργαζόμενος*) Eph. 4. 28, cf. Col. 1. 29, 'in Dauid dicendo' (*ἐν Δ. λέγων*) Hebr. 4. 7, 'dando' (*διδούς*) Hebr. 8. 10, 10. 16; Aorist Participle 'in casulis habitando' (*ἐν σκηναῖς κατοικήσας*) Hebr. 11. 9, cf. Col. 1. 29, I Tim. 5. 21.

Conversely the Present Participle is used in place of the Gerund 'quis uestrum cogitans potest adicere' Mt. 6. 27, probably because the Greek has *μεριμνῶν*.

(4) The Gerund is sometimes found with an Object in the Accusative, a usage which is generally avoided in classical prose: 'tempus requirendi Dominum' Hos. 10. 12, 'ad sepeliendum me fecit' *πρὸς τὸ ἐνταφιάσαι με ἐποίησεν*) Mt. 26. 12, 'ad sanandum eos' (*εἰς τὸ ἰᾶσθαι αὐτούς*) Lk. 5. 17, cf. Mt. 2. 13 above (1).

§ 130. **The Gerund Adjective** (or Gerundive) is a Passive Verb-Adjective, denoting what *will* be done, or *is to be* done; it is used in two ways.

(1) With 'to be', either personally or impersonally, to express futurity, and obligation or necessity; hence it is sometimes equivalent to a Future Participle.

(*a*) Personally: 'cum . . . benedicendae sint in illo omnes nationes terrae' Gen. 18. 18, 'ipsum quod faciendum est' (the thing that will be) Eccl. 1. 9, 'existimabant eum in tumorem conuertendum et subito casurum' (= they were expecting that he would swell, *προσεδόκων αὐτὸν μέλλειν πίμπρασθαι*) Act. 28. 6, 'nihil reiciendum' (*οὐδὲν ἀπόβλητον*) I Tim. 4. 4 = nothing is to be rejected.

(*b*) Impersonally: 'qui praedicas non furandum furaris' Rom. 2. 21, 'quia non dixerit, cauendum' Mt. 16. 12; 'uinum nouum in utres nouos mittendum est', Lk. 5. 38, should almost certainly be placed under this head ('there must be a putting of new wine into new wine-skins'), as from the analogy of the Greek *οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον* [1] it is clear that *uinum* is Accusative, not Nominative.

[1] See Moulton, *Introd. to the Study of N.T. Greek*, p. 200 (4th ed., 1914); all the English versions from the Greek, however, translate 'new wine

(2) As Attribute to a Noun. Here it loses its sense of obligation, and becomes equivalent to a Present Participle Passive: 'ad manifestandam sollicitudinem nostram' (*εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν*) II Cor. 7. 12, cf. I Thess. 3. 5, II Tim. 2. 25, 'sperandorum substantia' (*ἐλπιζομένων ὑπόστασις*) Hebr. 11. 1. In Mt. 17. 22 'filius hominis tradendus est' the Greek expresses simple futurity (*μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι*), but doubtless the Christian translator had in mind the underlying necessity. In Prov. 22. 13 'dicit piger; leo est foris, in medio platearum occidendus sum' (I shall be slain in the streets), the Gerund Adjective is simply equivalent to a Future (futurum est ut occidar), but with the added idea that the future is inevitable (I am sure to be slain); 'uenies in locum ubi celandus es' = the place where you must (are to) hide, I Sam. (I Reg.) 20. 19, but the LXX and the A. and R.V. translate 'where thou didst hide thyself'.

The Supines.

§ 131. (1) The Supine in *-um* is the Accusative of a Verb-noun of the 4th Declension, used to express the object of *motion towards*, and hence the purpose or end in view. There are so many other ways in ordinary Latin of expressing this idea, besides the later extended use of the Infinitive and of Prepositions, that the Supine rarely occurs in the Vulgate.

We have, however, 'prius autem quam irent cubitum' (before they went to lie down) Gen. 19. 4,[1] though on the other hand 'dum autem irent emere' Mt. 25. 10, and 'properat tibi in occursum' (he is hastening to meet thee) Gen. 32. 6;

must be put into fresh wineskins' (or equivalent); Luther was more exact: 'Sondern den Most soll man in neue Schlaüche fassen'.

[1] This is found in Plautus, Cicero, Juvenal, etc.

this last construction is akin to the Hebraism of *esse*, *fieri*, *habere*, *haberi*, etc., followed by *in* with the Accus. (see above, § **22**); 'esse . . . in derisum' is common in Jeremiah; and so with another Hebraism, the cognate Accus., as 'auditum audiui a Domino' Jer. 49. 14; thus we have the simple Verb-noun rather than the Supine. In the frequent phrase 'potum dare', *potum* is not a supine but a noun, as is shown by its being paralleled with *cibum*, *escam*, etc., and by its use with other Cases both Singular and Plural, and with other Verbs, as 'potum sitienti auferat' Isa. 32. 6. The 'quicumque potum dederit uni ex minimis istis calicem aquae' of Mt. 10. 42 (cf. Mk. 9. 40), though it is translated 'whosoever shall give *to drink*' in both Authorized and Revised Versions,[1] can hardly be regarded as a real exception; in 'potum uenient . . . iuuenci' (the steers will come to drink) of Vergil, *Ecl.* 7. 11, the supine follows a Verb of motion; and as a rule it only follows such verbs (motion expressed or implied).

(2) The Supine in *-u* is also of rare occurrence; indeed very few verbs possess it. The chief are verbs of perception (including saying and doing); thus 'non saturatur oculus uisu, nec auris auditu impletur' Eccl. 1. 8, cf. 'aspectu, uisu, pulcher', etc., I Sam. (I Reg.) 16. 12, 17. 42, Gen. 2. 9, Isa. 2. 16, 'accessu difficile' II Macc. 12. 21, 'difficiliora intellectu' II Pet. 3. 16. Here we are again on the borderland between the Supine and the simple Noun; if these words are Verbs they are truly called *supine*, i. e. lying on their back, out of action.[2] It is doubtful whether we should include the Hebraism 'auditu audietis' Mt. 13. 14 (see above, § **26**. ii); we have *auditus* preceded by various prepositions, *ex*, *in*, *pro*, *super*; in Gal. 3. 2, 3, ('ex

[1] Both Moffatt and the Twentieth Century N.T. omit *to drink*.

[2] Sonnenschein, *New Latin Grammar*, p. 234 n.

auditu fidei' = from the hearing of faith) it cannot possibly be a supine.

We have an exactly similar use of the Dative: 'nubentes et nuptui tradentes' (ἐκγαμίζοντες) Mt. 24. 38,[1] 'quis credidit auditui nostro?' (who believed the report which we heard?) Isa. 53. 1, and such phrases as 'haberi contemptui, despectui', etc., Gen. 29. 33, 16. 5; so Livy has 'Macedonia diuisui facilis est' (is easy to partition) xlv. 30. 2.[2]

[1] So 𝔖 and 𝔊; but the Oxford Ed. of the Vulgate reads *nuptum* with the majority of MS. authorities; cf. 'propinquas suas nuptum in alias ciuitates conlocasse', Caes. B. G. i. 18, where *nuptum* is a Supine.

[2] Sonnenschein, *New Lat. Gram.*, p. 235.

VIII

DOUBLE AND COMPLEX SENTENCES

§ **132.** The *Double Sentence*, connected by *vav*, and constantly found in the Hebrew of the Old Testament, is as a rule skilfully woven into a Complex Sentence of the well-known classical type. Sometimes, however, the Hebrew co-ordinate *form* is retained, while the *meaning* expresses subordination.

Thus 'sol egressus est super terram et Lot ingressus est Segor' (was risen upon the earth *when* Lot entered Zoar) Gen. 19. 23; 'gentes quas dimisit Iosue et mortuus est' (which J. left *when* he died) Jud. 2. 21; so constantly 'ecce dies uenient et', e. g. 'ecce dies uenient et auferentur omnia' (= the days will come *when* everything shall be carried away) II Kgs. (IV Reg.) 20. 17, Isa. 39. 6; cf. Jer. 7. 32, 31. 31, Amos 4. 2, Lk. 19. 43, Hebr. 8. 8;[1] other examples are 'incipiam et complebo' (when I begin I will also make an end A.V., from beginning to end R.V.) I Sam. (I Reg.) 3. 12, 'quid faciemus tibi, et cessabit mare a nobis? quia mare ibat et intumescebat' (what shall we do to thee *in order that* the sea may be calm unto us? for the sea grew *more and more* tempestuous) Jon. 1. 11, 'adferam pauxillum aquae et lauate pedes uestros' (a little water *for* you to wash) Gen. 18. 4; in proverbial sayings, 'homo nascitur ad laborem et

[1] But 'uenient autem dies *cum* auferetur', etc., Mt. 9. 15, Mk. 2. 20, cf. Lk. 5. 35, 17. 22 (from the Greek).

auis ad uolatum (*as* the bird for flight) Job 5. 7. Occasionally in the New Testament, as 'erat hora tertia, et crucifixerunt eum (*when* they crucified him) Mk. 15. 25 'quid uultis mihi dare, et ego eum uobis tradam' (*if* I betray him to you) Mt. 26. 15; see also Lk. 19. 43, Hebr. 8. 8 noted above. *Et* is sometimes redundant, especially after *factum est* (ἐγένετο); 'factum est . . . cum ambularet . . . et discipuli eius coeperunt' Mk. 2. 23, 'factum est cum esset . . . et ecce uir' Lk. 5. 12, recalling the Hebrew וַיְהִי . . . וְהִנֵּה; factum est . . . et ipse stabat' Lk. 5. 1, cf. 8. 1, 22, 10. 38, 14. 1, Act. 5. 7.

§ 133. The *Complex Sentence* consists of a Main Clause preceded or followed by a Subordinate Clause containing a predication. The latter may be connected with the main clause in various ways; it may be

(*a*) a Noun-Clause, serving as Subject or Object, or in apposition;

(*b*) an Adjective- or Relative-Clause, qualifying a Noun;

(*c*) an Adverb-Clause, introducing attendant circumstances.

§ 134. (*a*) The Noun-Clause: (i) as Subject, attached to the main sentence by *ut* or *quod*. In English the Subject is expressed provisionally by 'it', and the clause containing the logical Subject is introduced by 'that'. It follows Verbs used impersonally, as *est*, *factum est*, *absit*, *accidit*, *paenitet*, etc., and the Subordinate Verb is in the Subjunctive: thus 'mihi pro minimo est ut a uobis iudicer' I Cor. 4. 3, 'manifestum . . . quod ex Iuda ortus sit Dominus' Hebr. 7. 14, 'nuntiatum est quod' Jud. 4. 12, 'nuntiatum est Samueli eo quod' I Sam. (I Reg.) 15. 12, 'factum est . . . ut intraret' (ἐγένετο . . . εἰσελθεῖν αὐτόν) Lk. 6. 6, 'absit hoc scelus, hoc peccatum . . . ut' Jos. 22. 29, I Sam. (I Reg.) 12. 23; double

construction (infin., and *ut*) 'absit istam rem facere ut fugiamus' I Macc. 9. 10; 'accidit ut' common in Old Test. (as in Gen. 37. 5), but in New Test. only Lk. 10. 31 ('contigit ut' does not occur); 'decet ut' only Hebr. 7. 26 ('talis enim decebat ut nobis esset pontifex'); 'oportet' takes Accus. with Infin.; 'paenitet me quod constituerim' I Sam. (I Reg.) 15. 11, 35, cf. Gen. 6. 6, I Macc. 11. 10; 'nec latuit filios Beniamin quod ascendissent filii Israel' Jud. 20. 3, 'sorte exiit ut incensum poneret' Lk. 1. 9.

Frequently in the narrative portions of the New Test., especially when a *cum* clause intervenes, the connecting conjunction is omitted after *factum est*, and the Verb is in the Indicative; sometimes this arises from the Greek: thus 'factum est, cum consummasset Iesus parabolas istas, transiit inde' Mt. 13. 53, cf. Lk. 1. 8, 6. 1, 12, 7. 11, 8. 40 etc.; we also have *et* added; 'factum est iterum cum sabbatis ambularet per sata, et discipuli eius coeperunt praegredi' Mk. 2. 23; cf. § **132**.

In the Old Test. 'factum est autem post haec, aegrotauit filius mulieris' I Kgs. (III Reg.) 17. 17, 'factum est autem, cum audisset Iezabel lapidatum Naboth et mortuum, locuta est ad Achab' *ib.* 21. 15.

(ii) as Object, in the Subordinate Clause of a Sentence expressing a Dependent Statement, Question, Exclamation, or Desire—this last class including a command, request, entreaty, or wish.

(*α*) Dependent Statement: either (1) reported speech, or (2) after verbs of seeing and knowing.

(1) Reported speech in the New Test. is, from the influence of the Greek, introduced by *quod*, *quia*, or *quoniam* (all = *ὅτι that*, not *because*); frequently such quotation is direct, the conjunction, like *ὅτι recitantis*, answering to our quotation marks (" "): thus 'tunc confitebor illis quia numquam

noui uos' Mt. 7. 23, cf. 26. 72, 74; 'dicens ei quia mortua est filia tua' Lk. 8. 49; 'si quis dixerit quoniam diligo Deum' I Joh. 4. 20. In the Old Testament the speech is is usually direct, without a connecting conjunction.

So with verbs of promising, threatening, etc. we have, instead of the classical construction, 'pollicitus sum ut non facerem inritum pactum meum' Jud. 2. 1; 'promiserat ei ut daret' II Kgs. (IV Reg.) 8. 19, cf. II Chron. 6. 1; 'Esau frater tuus minatur ut occidat te' Gen. 27. 42; 'iurauit ut non transirem Iordanem' Dt. 4. 21, cf. I Sam. (I Reg.) 3. 14.

(2) After Verbs denoting some activity of the senses or mind—seeing, hearing, knowing (*Verba sentiendi*): thus 'uidentes quod Naas . . . uenisset' I Sam. (I Reg.) 12. 12; 'audierat enim quod recessisset' II Kgs. (IV Reg.) 19. 8; 'intellexit ergo Heli quia Dominus uocaret puerum' I Sam. (I Reg.) 3. 9, cf. Ps. 73. (72). 16, Jud. 15. 2, I Sam. (I Reg.) 18. 11, II Kgs. (IV Reg.) 5. 11, Job 14. 14; 'scitote quod Dominus Deus uester non eas deleat' Jos. 23. 13, cf. II Kgs. (IV Reg.) 5. 15. Sometimes the Subject of the Subordinate Clause is expressed in the main sentence, which has thus a twofold Object: 'hoc praecauete, ut diligatis' Jos. 23. 11; 'uidit Deus lucem quod esset bona' Gen. 1. 4; 'praedicabat Iesum quoniam hic est filius Dei' Act. 9. 20, cf. 3. 10, 4. 13. In these sentences, so far as a distinction can be drawn, the Indicative Mood lays stress on the fact, the Subjunctive denotes a thought or mental concept. The Old Testament, as may be seen from the instances above, prefers the Subjunctive.

The *Indicative* is especially used with respect to God, whose existence is presupposed: 'ut sciat omnis terra quia est Deus in Israhel' I Sam. (I Reg.) 17. 46; contrast 'uere scio quod non sit alius Deus in uniuersa terra' II Kgs.

(IV Reg.) 5. 15. In the New Testament 'credere enim oportet accedentem ad Deum quia est, et inquirentibus se remunerator fit (sit S C)' Hebr. 11. 6 (cf. Act. 9. 20, 22, supra).

In other statements: 'memento quia uentus est uita mea' Job 7. 7; 'audio quod tradita est septem uiris' Tob. 6. 14; 'ut nuntietis ei quia amore langueo' Cant. 5. 8; 'existimasti inique[1] quod ero tui similis' Ps. 50 (49). 21; 'nolite putare quoniam ueni' Mt. 5. 17; so with *putasne*? used parenthetically Gen. 17. 17, Job 17. 16, Ezek. 37. 3; notice its curious use in Dan. 6. 20; 'Daniel serue Dei uiuentis, Deus tuus cui tu seruis semper, putasne ualuit te liberare a leonibus?'

The *Subjunctive*. To the instances given above may be added: 'audierant quia comesturi essent panem' Gen. 43. 25; 'pollicitus est quod non occiderentur' Jos. 9. 15; 'nuntiare ei quod mortuus esset paruulus' II Sam. (II Reg.) 12. 18; 'concede mihi ut tollam' II Kgs. (IV Reg.) 5. 17; 'animaduerti quod hoc quoque esset uanitas' Eccl. 2. 15.

On the other hand the classical construction of *Accusative with Infinitive* is sometimes, though rarely, found; e.g. twice in II Kgs. (IV Reg.) 5. 8, after *audisset* and *sciat*, after *audio* Gen. 41. 15, *uideo* Gen. 44. 31, Ex. 2. 12, II Kgs. (IV Reg.) 6. 20, Lk. 21. 20, *scio* Lev. 13. 53, II Sam. (IIReg.) 11. 16, I Kgs. (III Reg.) 2. 42, Lk. 4. 41, I Joh. 5. 16, *existimo* I Mac. 5. 61, II Mac. 5. 21, 7. 19, and about 14 times in the New Test., *puto* Gen. 41. 1, 42. 30, Jos. 8. 6, 22. 19, Jud. 19. 28, 20. 32, Lk. 8. 18, Joh. 5. 39, Jac. 1. 26; but, as we have said, the almost universal use is with the simple Accusative, or with the Subordinate Clause, as above.

§ 135. (*β*) Dependent Question. The dependent question

[1] This word ('wickedly' in Pr. Bk. version) is not in the Hebrew.

is introduced by an Interrogative Pronoun, or Subordinating Conjunction.[1]

Regular instances occur (though not frequently) in the Vulgate, and especially in the Old Testament; but the questions are usually direct: thus we have 'interrogauit quid quaereret' Gen. 37. 15; 'interroga tu cuius filius sit iste puer' I Sam. (I Reg.) 17. 56; 'uide quem respondeam ei, qui misit, sermonem' II Sam. (II Reg.) 24. 13; 'coeperunt quaerere inter se quis esset ex eis' Lk. 22. 23, cf. Act. 21. 33, 23. 34; 'quaesiuitque Dauid quam recte ageret Ioab et populus, et quomodo administraretur bellum' II Sam. (II Reg.) 11. 7, cf. Jud. 17. 9, Mk. 13. 35.

Alternative Questions: 'uide utrum tunica filii tui sit, an non' Gen. 37. 32; 'donec probentur quae dixistis utrum uera an falsa sint' Gen. 42. 16; 'uidete an mentiar' Job 6. 28; 'uideamus an ueniat Helias' Mt. 27. 49. But in the New Testament, from the influence of the Greek, we often have *si* (*εἰ*)[2] instead of *num* or *utrum*, and from the same cause the Indicative is found instead of the Subjunctive.

Indicative: 'interroga et disce quis sum ego' I Mac. 10. 72; 'euntes discite quid est' Mt. 9. 13; 'quo ego uado scitis' Joh. 14. 4.

With *si*: 'interrogo uos si licet' Lk. 6. 9; 'si peccator est nescio' Joh. 9. 25; 'si iustum est . . . iudicate' Act. 4. 19.

Subjunctive: found sometimes even when the Greek is in the Indicative, e.g. 'mirabatur si iam obisset (*τέθνηκε*)'

[1] Such clauses must be distinguished from the Relative Clause (see below): 'tell me what (*quid*) you have found', 'give me what (*id quod*, or simply *quod*) you have found'. In the former case the verb in the principal clause must denote some activity of the mind; in the latter case any verb may be used.

[2] This *si* ('whether'), used as = 'if' in colloquial English, must not be confounded with the use of *siue . . . siue* (in an adverbial clause), where there is no alternative, and the consequence is the same in either case; this latter construction is very common in the Vulgate.

Mk. 15. 44; 'interrogabat si homo Galilaeus esset (ἐστί)' Lk. 23. 6; 'interrogabant si Simon . . . illic haberet hospitium (ξενίζεται) Act. 10. 18; cf. in the Old Test. I Sam. (I Reg.) 17. 22, II Sam. (II Reg.) 12. 22.

In the *Tense* the Vulgate sometimes adheres to the correct consecution, where the Greek after a Past Tense has the graphic Subjunctive instead of the Optative: 'non inueniebant quid facerent (ποιήσωσιν)' Lk. 19. 48; 'diuiserunt . . . quis quid tollerent (τίς τί ἄρῃ)' Mk. 15. 24; but in Act. 17. 27 'quaerere Deum si forte adtractent eum, aut inueniant' the Vulgate has the Present Subjunctive against the Greek Optative (ζητεῖν τὸν Θεόν, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν).

The Dependent Question is also introduced by the connecting Pronominal Adjectives, *quantus*, *qualis*, *quot*.

Quantus: 'tu nosti quanta fecerit Saul et quo modo eraserit magos' I Sam. (I Reg.) 28. 9; 'narrabo quanta fecit (Deus) animae meae' Ps. 66. 14 (65. 15); 'an non uides quanta comedat et bibat (Bel) cotidie?' Dan. 14. 5; 'non audis quanta aduersum te dicant testimonia?' Mt. 27. 13, cf. Mk. 15. 4 (Indic.); also Lk. 19. 15, Hebr. 7. 4 (Subj.), II Tim. 1. 18 (Indic.).

Qualis: 'dicite mihi . . . quae, et quales, et quantae sint ciuitates eorum' Judith 5. 3; 'hic . . . sciret quae et qualis mulier' Lk. 7. 39; 'quales . . . fuerint, nihil mea interest' Gal. 2. 6; 'scrutantes in quod uel quale tempus significaret in eis Spiritus Christi' I Pet. 1. 11.

Quot (subordinate) only Act. 21. 20 'uides . . . quot milia sunt' in the New Test.

§ 136. (γ) Dependent Exclamations. Closely allied to Dependent Questions on matters of fact are *Dependent Exclamations*, introduced in Latin by the same Adjectives

as those just given, or by *ut*, and in English by *what* or *how*: thus 'aspice quales lapides et quales structurae! ('behold, what manner of stones and what manner of buildings!') Mk. 13. 1; 'uidete qualibus litteris scripsi uobis' Gal. 6. 11, cf. I Joh. 3. 1. With *ecce* only: 'ecce quantus ignis quam magnam siluam incendit' Jac. 3. 5.

Thus, with some exceptions, the Vulgate, where it is free from the influence of colloquial Greek, presents the correct classical form.

§ 137. (*δ*) Dependent Desire (request, wish, command).

(1) The Subjunctive with *ut* or *ne*, after such verbs as *peto*, *rogo*, *deprecor*, *hortor*, *obsecro*; *impero*, *praecipio*. (2) The Subjunctive with *ne*, after *caue*, *uide*, *attendite*. The original construction was the simple Subjunctive without a Conjunction, as in our own 'take care you do not fall'; it is the Subjunctive which has brought in the *ut*, not *ut* which takes the Subjunctive.

(1) The regular construction is found in the Vulgate, but not with great frequency; some of the verbs given above are of rare occurrence, and others are used for the most part in other constructions.

Rogo with *ut*: 'rogauerunt autem eum ut consuleret Dominum, ut scire possent', etc. Jud. 18. 5, cf. I Sam. (I Reg.) 20. 6, Jer. 38. 4, Mt. 8. 34, 9. 38, Mk. 8. 22, Act. 16. 39: with *ne*: 'rogauit eunuchorum praepositum ne contaminaretur' Dan. 1. 8, cf. II Mac. 8. 16, Lk. 8. 31, Act. 19. 31, II Cor. 10. 2.

Peto: 'peto ut uenias' I Kgs. (III Reg.) 15. 19; 'petiuit animae suae ut moreretur' ib. 19. 4, cf. II Sam. (II Reg.) 12. 20, Tob. 3. 15, 4. 20, 9. 1, 12. 4, Judith 12. 5, Jon. 4. 8, Act. 7. 46, 13. 28; with *ne*: 'peto ne irascaris' Tob. 5. 19.

Obsecro: 'obsecro ut obliuiscaris sceleris fratrum tuorum' Gen. 50. 17; 'obsecro . . . ut exhibeatis' Rom. 12. 1, and frequently; with *ne*, 'obsecro, inquit, ne irascaris' Gen. 18. 32, cf. Num. 12. 11, and 'obsecro te ne me torqueas' Lk. 8. 28; simply, 'obsecro, patienter me audias' Act. 26. 3 and frequently.

Deprecor: 'deprecabantur eum ut uel fimbriam uestimenti eius tangerent' Mc. 6. 56, cf. 5. 18, and frequently in the Old Test.; with *ne*, 'deprecabar ne deleret uos' Dt. 9. 25, cf. Mk. 5. 10.

Precor: 'precorque ut impleat Dominus uerbum suum' I Sam. (I Reg.) 1. 23, cf. II Sam. (II Reg.) 24. 10, I Kgs. (III Reg.) 2. 17, II Kgs. (IV Reg.) 18. 26, Act. 8. 24; with *ne*, 'petitionem unam precor a te, ne confundas faciem meam' I Kgs. (III Reg.) 2. 16.

Persuadeo (rare): 'persuasitque illi ut ascenderet' II Chron. 18. 2; 'persuaserunt populis ut peterent Barabban' Mt. 27. 20.

Suadeo: 'suade ei ut indicet' Jud. 14. 15; 'suadebant eis ut permanerent' Act. 13. 43; Jos. 15. 18.

Hortor: 'hortatusque est eos ut ministrarent' II Chron. 35. 2, cf. II Mac. 13. 12; 'iuuenes similiter hortare ut sobrii sint' Tit. 2. 6; with *ne*: 'hortabatur ne legem amouerent a corde suo' II Mac. 2. 3, cf. 15. 8.

Exhortor: 'exhortatus suos ut fortiter dimicarent' II Mac. 13. 14; 'exhortantesque ut permanerent in fide' Act. 14. 22; with *ne*: 'exhortamur ne in uacuum gratiam Dei recipiatis' II Cor. 6. 1.

Impero (rare): 'imperauit eis ut dicerent' Jud. 11. 14, cf. Esth. 8. 11.

Postulo: 'postulas ut demus' Jud. 8. 6, cf. I Mac. 11. 28, II Mac. 11. 17, 12. 24; 'uocibus magnis postulantes ut crucifigeretur' Lk. 23. 23, cf. Col. 1. 9.

Praecipio: 'Cur praecepit uobis Deus ut non comederetis?' Gen. 3. 1 and frequently, especially in the Hexateuch; with *ne* 'praecepit nobis Deus ne comederemus' Gen. 3. 3, occasionally in the Old Test., more frequently in the New; see Mt. 12. 16, Mk. 6. 8, Lk. 8. 56, Act. 1. 4 etc.

Mando: 'mandauit filiis Isr. ut offerrent' Lev. 7. 38, cf. Dt. 4. 14, 6. 1, 7. 11 etc.

Quaero: 'quaerite ut abundetis' I Cor. 14. 12.

Other constructions are: the direct Imperative, 'obsecro te, respice in filium meum' Lk. 9. 38; 'rogo te, permitte mihi loqui' Act. 21. 39 etc.; the Infinitive, 'rogauit eum a terra reducere' Lk. 5. 3; 'suadeo tibi emere a me' Apoc. 3. 18; in Passive, 'rogati sumus manere' Act. 28. 14.

(2) Subjunctive with *ne*. *Caue ne* is especially found in Deut.; *uide ne* is more usual in the New Testament; also *attendite ne*, Mt. 6. 1.

Verbs of hindering are occasionally found with *ne*: 'custodiui te ne peccares in me, et non dimisi ut tangeres eam' Gen. 20. 6; 'prohibuit te ne uenires' I Sam. (I Reg.) 25. 26, cf. 33, 34.

Verbs of fearing: *timeo* is usually constructed either absolutely ('noli timere', etc.), with Accusative ('timere Dominum', etc.), or with Infinitive; but we also have 'timui ne morerer' Gen. 26. 9 etc.; 'timebant enim populum ne lapidarentur' Act. 5. 26 etc.; 'uereor ut (ne)' does not occur in the Vulgate.

Dico in commands (to command that) is sometimes followed by *ut*, as 'dic ut panes isti lapides fiant' Mt. 4. 3, cf. Mk. 3. 9; 'uis dicimus ut ignis descendat' Lk. 9. 54 (Gr. *θέλεις εἴπωμεν*; note the Indicative after *uis*, even against the Greek); 'uis imus et colligimus ea' Mt. 13. 28 (Gr. *θέλεις ἀπέλθοντες συλλέξωμεν*); but the Infinitive also occurs, 'dico

uobis non resistere malo' Mt. 5. 39; 'dixit dari illi manducare' Mk. 5. 43, cf. Rom. 12. 3.

§ 138. (*b*) The Adjective-Clause. These are chiefly Relative or 'qui' clauses. *Qui*, when used as a simple Relative, denoting one or more actual persons or things, takes the Indicative; when it expresses or implies purpose (= *ut*) or character (*is . . . qui*, *sunt . . . qui*; = so . . . as to) it takes the Subjunctive; e.g. 'hic est locus quem tenes' = 'this the place which you are occupying'; but 'hic est locus quem teneas' = 'this is the place which you are to occupy (for you to occupy).' In the Vulgate, and especially in the Old Test., *qui* is constantly used as a connecting link between two sentences (= and, but, he or they did this, etc.); so 'serpens erat callidior cunctis animalibus . . . qui dixit ad mulierem' Gen. 3. 1 etc.

(i) With the Indicative: this ordinary construction scarcely needs illustration; 'fuit homo . . . cui nomen erat Iohannes' Joh. 1. 6; 'illa hora erat in qua dixit ei Iesus' 4. 53; so preceded by *idem*: 'in hora eadem qua dixerat Eliseus' II Kgs. (IV Reg.) 4. 17, cf. II Mac. 4. 38; 'idem uero Deus qui operatur' I Cor. 12. 6. *Sunt qui* is found with the Indicative: 'sunt eunuchi, qui . . . nati sunt', etc. Mt. 19. 12 (Gr. οἵτινες with Indic.); 'est qui quaerit et iudicat'[1] Joh. 8. 50; but in 12. 48 we have the Subjunctive, 'qui spernit me . . . habet qui iudicet' (ἔχει τὸν κρίνοντα αὐτόν), for here the sense is indefinite and is only determined by what follows; similarly, to include other cases, 'sunt qui dicantur dii' I Cor. 8. 5 (εἰσὶ λεγόμενοι θεοί).

Quicumque occurs frequently: 'omnia quaecumque habet Pater, mea sunt' Joh. 16. 15 etc. *Talis . . . qualis* is also

[1] So the Oxford edition; but 𝔖 ℭ 'quaerat et iudicet'; in the Greek it is ἔστιν ὁ ζητῶν καὶ κρίνων.

frequent: 'erunt enim dies illi tribulationes tales, quales non fuerunt' Mk. 13. 19 etc.; 'idem certamen habentes, quale et uidistis in me' Phil. 1. 30; 'terrae motus factus est magnus, qualis numquam fuit', etc. Apoc. 16. 18. *Tantus . . . quantus*: 'tantaeque fuit magnitudinis, quanta ante numquam apparuit' Ex. 9. 24, cf. Apoc. 21. 16; without antecedent expressed, 'adaugeat Dominus Deus tuus ad populum tuum, quantus nunc est' II Sam. (II Reg.) 24. 3, cf. 'quanto digna est' I Kgs. (III Reg.) 21. 2; 'quanta audiuimus et cognouimus ea' Ps. 78 (77). 3, cf. 5; 'quanto tempore' (= as long as) Mk. 2. 19, Rom. 7. 1 etc. *Quot-quot* = 'as many as' with Plural; the Verb usually precedes the main sentence: 'quotquot receperunt eum, dedit eis potestatem filios Dei fieri' Joh. 1. 12, cf. 10. 8, Mk. 6. 56, Act. 4. 34, 5. 37.

(ii) With the Subjunctive: 'neque in quo haurias habes' (nothing to draw with) Joh. 4. 11; 'summiserunt uiros qui dicerent' Act. 6. 11; 'de quo quid certum scribam domino non habeo' 25. 26 (but this may be a 'dependent question'); 'quis est qui condemnet?' (who is mighty enough to condemn?) Rom. 8. 34, cf. 9. 20, II Cor. 2. 2, Hebr. 4. 15, 5. 2, 7, 8. 4, 13. 21.

§ **139**. (*c*) The Adverb-Clause. The simple adverb and the adverbial conjunction (like the Ablative Case) denote circumstances accompanying predication. Hence the Adverb-Clause is introduced by subordinating conjunctions expressing various ideas—time, place, cause, purpose, result, condition, concession, comparison. The same conjunction may express different ideas.

As a general rule the Indicative lays stress on the *fact*, the Subjunctive on the *idea* or thought; also (though with exceptions) the Indicative is used with the primary, the Subjunctive with the historic Tenses.

The Indicative is usually found with most conjunctions simply denoting time, as *ubi*, *ut*, *donec*, *dum*, *quoad* (while), *antequam*, *priusquam*, *postquam*, *simul*, *quotiens*; also with some causal conjunctions, such as *quod*, *quia*, *quoniam*; and with *quamquam*.

The Subjunctive usually follows conjunctions of the other classes, as *cum* (since, though); *dum*, *dummodo*; *licet*, *quamuis*; *quasi*, *tamquam si*; all these are found in the Vulgate.

To consider these conjunctions separately:

§ 140.

si: the conditional *si* takes the Indicative when the case is left open, the Subjunctive when it is regarded as a mere supposition; thus:

(i) Indicative: 'si est corpus animale' I Cor. 15. 44, cf. 4. 7, 8. 13, 9. 12, 17 etc.; with Future perfect, 'si euangelizauero' I Cor. 9. 16, cf. 13. 2 etc.; with Perfect, 'si tamen audistis' Eph. 3. 2, 4. 21; in these cases the fact is assumed.

(ii) Subjunctive: with Present, 'nam si orem lingua' I Cor. 14. 14, 23, 24, II Cor. 5. 1, 3, Jac. 2. 15, 17 etc.; as concessive (= though), 'si decem milia pedagogorum habeatis' I Cor. 4. 15, 13. 1; with Imperfect, 'si nosmetipsos diiudicaremus' I Cor. 11. 31, cf. Gal. 1. 10.

§ 141.

cum: as temporal (= when, while) usually takes the Indicative in the Present and Future, the Subjunctive in Past time; as causal or concessive, it takes the Subjunctive in both Present and Past.

(i) Indicative: Present, 'cum conuenitis' I Cor. 14. 26; Perfect, 'cum placuit ei' Gal. 1. 15; Future perfect, 'cum

dixerint' I Thess. 5. 3; *cum* = while, 'cum quis dicit' (ὅταν . . . λέγῃ) I Cor. 3. 4.

(ii) Subjunctive: Present, 'cum . . . sit . . . zelus' (Gr. ὅπου with Verb understood; R. V. 'whereas') I Cor. 3. 3; 'cum autem dicat' (ὅταν δὲ εἴπῃ; 'when', but causal rather than temporal) I Cor. 15. 27; Imperfect, 'cum iter faceret' ('as he journeyed') Act. 9. 3, cf. 23; = since, though, and often best translated by 'being', e. g. 'propheta cum esset et sciret' Act. 2. 30, cf. 7. 55; 'cum esset dies' II Cor. 8. 9, cf. Phil. 2. 6, Gal. 2. 3; Past Perfect, 'quam cum legissent, gauisi sunt' (i. e. the letter was the cause of their joy) Act. 15. 31.

§ **142.**

dum = while, *usque dum* = until.

(i) Indicative: Present, 'dum iudicamur' (= κρινόμενοι) I Cor. 11. 32; Future perfect, = *cum*, when, 'dum uicerit filios Israhel' Judith 6. 13, cf. 6.

(ii) Subjunctive (irregularly), 'dum irent emere' Mt. 25. 10, cf. Lk. 24. 15, Act. 8. 36, 10. 17; = *dummodo* (πλὴν ὅτι, only that), 'dum . . . Christus adnuntietur' Phil. 1. 18.

usque dum.

(i) Indicative of past event: 'usque dum electi sunt' Ecclus. 48. 16, cf. 50. 21.

(ii) Subjunctive of result: 'usque dum ueniens staret' Mt. 2. 9; 'usque dum dicam tibi' *ib.* 13.

§ **143.** Other Conjunctions.

donec = until.

(i) Indicative of Past event: 'non cognouerunt, donec uenit diluuium et tulit omnes' Mt. 24. 39, cf. 1. 25, Joh. 9. 4, 18; very rare in the Old Testament, but 'donec putabam' (as long as I thought) Job 32. 12, cf. Ezek. 28. 15, Dan. 2. 34, 4. 5.

(ii) Subjunctive of Future and Contingent event: so almost always, 'donec ueniat', 'donec ponat' I Cor. 11. 26, 15. 25; constantly in Old Testament.

et si = although, is used:

(i) with Indicative: only once in the Old Test., 'et si ignoraui, mecum erit ignorantia' Job 19. 4; six times in the New, Lk. 18. 4, I Cor. 8. 5, II Cor. 7. 8, 12, 13. 4, Col. 2. 5.

(ii) with Subjunctive: 'et si paeniteret' II Cor. 7. 8.

(iii) without a Verb expressed: 'et si inperitus sermone' II Cor. 11. 6.

All three constructions are found in II Cor. 7. 8 'et si contristaui uos in epistula, non me paenitet; et si paeniteret, uidens quod epistula illa, et si ad horam, uos contristauit' (the last 'et si' only modifies 'ad horam').[1]

licet = although.

(i) Indicative when expressing a fact: 'licet is qui foris est noster homo corrumpitur (corrumpatur $\mathfrak{S}\,\mathfrak{C}$)' II Cor. 4. 16; elsewhere

(ii) Subjunctive, as 'licet haec feceritis' Jud. 15. 7 etc.

nisi = unless.

(i) Indicative: most frequently Future perfect, with Future in apodosis, as 'nisi abundauerit iustitia uestra . . . non intrabitis' Mt. 5. 20.

(ii) Subjunctive: 'nisi forte nos eamus et emamus' (=

[1] The question of reading here is interesting; the Vulgate MSS. are practically unanimous for 'non me paenitet; et si paeniteret, uidens quod epistula illa et si ad horam uos contristauit nunc gaudeo'; this must reproduce a Greek *οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην, βλέπων ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς νῦν χαίρω*; and Hort (*Notes on Select Readings*, p. 120) maintains that this is the true reading, the *βλέπω γάρ* of the current Greek text having been caused (*a*) by βλεπω being transcribed as *βλέπω*, and (*b*) by *γάρ* being then inserted to ease the construction.

unless we were to go) Lk. 9. 13; in Past perfect, 'nisi asina declinasset de uia' Num. 22. 33, cf. Isa. 1. 9.

nisi = only: I Cor. 7. 17 'nisi unicuique sicut diuisit Dominus'.

= surely: Hebr. 6. 14 'nisi benedicens benedicam te'; see above, § 31.

quamdiu = as long as.

Indicative: 'quamdiu in mundo sum' (ὅταν ἐν τῷ κόσμῳ ὦ) Joh. 9. 5; 'quamdiu fecistis' (ἐφ' ὅσον ἐποιήσατε) Mt. 25. 40.

quamuis = although: with Subjunctive, 'quamuis non longe sit ab unoquoque nostrum' Act. 17. 27; 'quamuis esset ei suspectus' II Mac. 4. 34; not with Verb, 'dimittas populo tuo, quamuis peccatori' II Chron. 6. 39; these are the only places in which the word occurs in the Vulgate.

quasi = as if: especially in an accusation, and then with Subjunctive, 'non quasi non habuerimus potestatem' II Thess. 3. 9; 'non quasi nos dilexerimus Deum' I Joh. 4. 10, cf. Act. 3. 12; 'diffamatus est . . . quasi dissipasset bona ipsius' Lk. 16. 1; also (adverbially) without a Verb, as 'ecce Adam quasi unus ex nobis factus est' Gen. 3. 22, cf. Jer. 6. 9.

quin occurs only in the Old Testament, and there chiefly in the phrase 'quin potius' (so Lev. 7. 18 etc.), but also 'quin et', Ezek. 21. 17, and 'quin imo' I Sam. (I Reg.) 20. 3, Jer. 8. 12 (with negative); but note use with the Subjunctive, 'nullus te prohibere potuit quin . . . sepelias' Gen. 23. 6; 'nec distulit . . . quin . . . expleret' 34. 19 etc.

quoad usque = until.

(i) Indicative of past event: 'quoad usque surrexit alius rex' Act. 7. 18, cf. I Mac. 14. 10; otherwise

(ii) Subjunctive: as 'quoad usque redderet uniuersum debitum' Mt. 18. 34; 'quoad usque iustitia conuertatur in iudicium' Ps. 94 (93). 15 etc.

quod: 'non quod' with Subjunctive, 'non quod exciderit uerbum Dei' Rom. 9. 6, cf. II Cor. 3. 5, Phil. 3. 12.

quominus: 'nihil subtraxerim utilium quominus adnuntiarem' Act. 20. 20; 'si quominus' = if not, Joh. 14. 2, Apoc. 2. 16.

tamquam = as, as if: 'tamquam sit Deus' II Thess. 2. 4; 'tamquam si nutrix foueat filios suos' I Thess. 2. 7, cf. I Cor. 9. 21.

ut with negative: 'ut ne quis glorietur' Eph. 2. 9; 'ut non dicam' (= to say nothing of) Philem. 19, cf. II Cor. 9. 4; 'tantum ut' = only that; 'tantum ut qui tenet nunc teneat' II Thess. 2. 7.

utinam always with Subjunctive.

utrumnam = whether: 'consuluerunt post haec Dominum utrumnam uenturus esset illuc' I Sam. (I Reg.) 10. 22.[1]

ubi with Indicative = when: 'ubi uenit plenitudo temporis (ὅτε)' Gal. 4. 4.

§ **144.** Instances of Subjunctive in place of the more usual Indicative.

antequam and *priusquam*: invariably constructed with Subjunctive in both Present and Past tenses; 'omne uirgultum agri antequam oriretur in terra, omnemque herbam regionis priusquam germinaret' Gen. 2. 5, cf. 13. 10, 36. 31; 'priusquam te Philippus uocaret' Joh. 1. 48, cf. 8. 58.

eo quod = because: 'eo quod nudus essem' Gen. 3. 10, cf. II Kgs. (IV Reg.) 17. 26; 'eo quod non cognoueris' Lk.

[1] At the end of the verse note the addition 'absconditus est *domi*' where the *domi* is without support from either Hebr. or LXX.

19. 44. So *quod* = that: 'scitis quod docuerim uos' Dt. 4. 5; but also with Indicative, 'scietis quod ego sum Dominus Deus uester' Ex. 6. 7, see above, § **134.**

postquam = after: 'postquam autem mortuus esset iudex, reuertebantur (the death of the judge was the cause of their turning back)' Jud. 2. 19, cf. Apoc. 22. 8; 'signum autem dederant . . . ut postquam urbem cepissent ignem accenderent' (dependent on a Subj. clause) Jud. 20. 38; 'postquam omnia consummasset' Lk. 15. 14. But usually with the Indicative: 'postquam consummati sunt dies octo' Lk. 2. 21 f.; 'postquam genuit' Gen. 5. 4 etc.

quamquam = although: *quamquam*, like *quamuis* (see above, § **143**), is very rare in the Vulgate, and occurs only four times, and always with the Subjunctive: 'quamquam Iesus non baptizaret' Joh. 4. 2; 'quamquam ego habeam confidentiam (*καίπερ ἐγὼ ἔχων πεποίθησιν*)' Phil. 3. 4; 'quamquam et ipsi exierint' (Gr. again participle) Hebr. 7. 5; 'quamquam cum lacrymis inquisisset eam' (Gr. participle) Hebr. 12. 17.

Succession of Subjunctives: we may have a succession of Subjunctives, as 'cumque uidisset Balaam quod placeret Domino ut benediceret Israhel' Num. 24. 1; here the two last are Noun-Clauses.

Thus the classical use of the Moods has largely broken down, and the main distinction is between fact and idea. In the general construction of the sentence, especially in the case of reported speech, we have an approximation to modern practice.

CONCLUSION

It is impossible to exaggerate the debt which the whole Western Church owes to the Vulgate, the version which 'lived and reigned a thousand years'; which, amid the common ignorance of Greek, and in the absence of the buried Greek original text, represented and preserved the sacred Scriptures.[1]

To speak only of the debt which England owes; the earliest versions, such as those of Wyclif,[2] Hereford, and Purvey, were entirely dependent on the Vulgate; it is still the Bible of all English Roman Catholics.[3] At one time pulpit quotations were exclusively drawn from it; and still from Sunday to Sunday, from tens of thousands of pulpits, the *magnalia Dei*, the wonderful works of God, are set forth in words derived directly or indirectly from its pages; its

[1] Curiously enough, it is exactly 1134 years from the traditional date of the foundation of Rome (753 B. C.) to the *commencement* of Jerome's New Testament in A. D. 382 (from 1 B. C. to A. D. 1 is *one* year, not two), and again 1134 years from 382 to 1516 A. D., the year in which Erasmus published his Greek Testament. The *completion* of Jerome's Old Testament in 410 coincides with the fall of the Roman Empire, which is the point of transition between ancient and medieval history. Hence the reign of the Vulgate equals in duration that of the Roman Republic and Empire; and the Vulgate is the great legacy of the old world to the middle ages, of the dying Empire of Rome to the ever-living Kingdom of Christ.

[2] Wyclif gives Jerome's Prefaces.

[3] The Rhemish New Testament retains its very words: azymes, evangelise, parasceue, pascha, prevarication (= transgression), refectory (Mk. 14. 14), bread of proposition (= shewbread), society of his passions (Phil. 3. 10), to exhaust the sins of many (Hebr. 9. 28), etc. It is closer to the Vulgate than any other version.

echoes reach us from the altar,[1] the font, the prayer-desk, the hymn-book, the pages of every theological treatise, and are heard less consciously in our secular literature and everyday speech. With the spread of the English-speaking race the words of the Psalmist are daily fulfilled, 'their sound is gone out into all lands, and their words into the ends of the world; there is neither speech nor language, but their voices are heard among them'.

But while England owes much to the Vulgate, the Vulgate owes much to England and Ireland. Alike in purity of text and beauty of handwriting the English and Irish MSS. stand supreme; and it is a noticeable fact that these two features nearly always go together—the best types of text are preserved in the finest MSS. The Codex Amiatinus,[2] that monarch amongst Latin MSS., whose history reads like a romance, was written in Northumbria; so were the wonderful Lindisfarne Gospels,[3] and the exquisite Stonyhurst St. John[4]; the Cathedral Libraries at Durham and

[1] The 'Comfortable words' in our Prayer Book are not according to the Authorized Version, but are in all probability a translation by Cranmer from the Latin (see Westcott, *The English Bible*, 3rd ed., p. 279); this fact may account for 'I will refresh you' (= ego reficiam uos) against 'I will give you rest' of the A.V.; but on the other hand 'This is a true saying and worthy of all men to be received' is not so near the Vulgate as is the A.V. 'This is a faithful saying and worthy of all acceptation' = fidelis sermo et omni acceptione dignus.

[2] See 'the Codex Amiatinus and its birthplace' in *Studia Biblica et Ecclesiastica*, ii, p. 273 (Oxford, 1890).

[3] Now in the British Museum (MS. Cotton Nero D. iv); the handwriting is beautiful, and the illuminated pages, with their delicate and intricate interlaced patterns, unsurpassed. Some of the pages show water stains, and there is a legend that the monks who guarded both St. Cuthbert's body and the MS. tried at one time to sail to Ireland in order to escape the Danish invaders; a storm arose in which the precious volume was lost overboard; the monks put back, and the book was found on the shore.

[4] A minute but exquisitely written copy of the Gospel, found in the coffin of St. Cuthbert; now in the Jesuit College at Stonyhurst.

Lichfield preserve Gospels attributed respectively to Bede and St. Chad. Of Irish MSS. we have only to mention the Book of Kells, perhaps the most perfect specimen of Irish writing and illumination in existence; the Book of Armagh, with its extraordinarily interesting text; the Book of Durrow and the Book of Moling; all these are inmates of the Library of Trinity College, Dublin.

Then not only in the copying of MSS. but in the scientific study of the text, Britain has been in the foremost rank. Alcuin of York,[1] 'Minister of Education' to Charles the Great, Lanfranc, and Stephen Langton, Archbishops of Canterbury, Stephen Harding[2] of Sherborne, second Abbot of Cîteaux, all laboured at this work; Roger Bacon[3] wrote to Pope Clement IV, urging on him the duty of revising the corrupt text. Brian Walton's famous London Polyglot enshrines valuable lists of MS. variations given by the Louvain divines in their edition of the Vulgate: John Mill, Fellow of Queen's College, perceived before other students the importance of the Old Latin and the Vulgate in settling the Greek text; and the great Bentley, with his assistant, John Walker, laboured at the task of combining the oldest Greek and Vulgate MSS. and thus producing the text of the fourth century 'so that there shall not be twenty words, or even particles, difference.' The dream was grand, but, as succeeding scholars have learnt, the problem harder and more complicated than they dreamed.

To come to our own times, it is to the labours of English

[1] A good specimen of the Alcuinian revision of the Vulgate text is found in the MS. Addit. 10546 in the British Museum (quoted as K in the Oxford edition of the Vulgate N.T.).

[2] His corrected Bible in four volumes is preserved in the Public Library at Dijon (9 *bis*).

[3] His trenchant criticisms of the current Vulgate text are given in Hody, *De Bibliorum textibus*, p. 419 ff. (Oxon. 1705).

scholars, headed by the learned Bishop John Wordsworth[1] of Salisbury, that the Oxford critical edition of the Vulgate New Testament is due, though they would be the first to acknowledge their great debt to the brilliant work of Samuel Berger.[2]

These later workers have all lived and died outside the communion of that Church which claims the Vulgate as its Authorized Version; but the Church of Rome itself has now definitely launched the scheme of a scientific revision of the whole Biblical text, and in 1907 the mighty task was by the desire of Pope Pius X committed to the Benedictine Order. Here again we may feel pardonable pride in noting that the President of the Commission is Cardinal Gasquet, an Englishman; whilst another Englishman, Dom John Chapman, is amongst the most learned Vulgate scholars and critics belonging to the Order.

Pius labor, sed periculosa praesumptio, wrote Jerome to Pope Damasus; the work of emendation and reconstruction has always had its dangers, but it also has its rewards. The workers have handed on the torch of truth and learning from one to the other, and though many of them have rested from their labours their works do follow them.

[1] Bishop John Wordsworth died in 1911, just eight days before the appearance of the *editio minor* of the Vulgate New Testament, to the preparation of which he had devoted much loving care.

[2] The author of many treatises—all of them valuable—on the MSS. of the Vulgate, the editor of some important Old-Latin Biblical texts; and also the author of the famous 'Histoire de la Vulgate pendant les premiers siècles du moyen âge' (Paris, 1893), a work indispensable to all serious students of the subject.

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Page 30, l. 16, *for* Matt. 5, 6 *read* Matt. 5, 8.
Page 47, l. 3, *for* bucella *read* buccella.
Page 59, l. 11, *after* Apoc. 14, 8 *add* (some MSS.).
Page 80, l. 6 from bottom, *for* 9 *read* 6.

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